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OF

THE LATE REVEREND

WILLIAM ROMAINE, A. M.

RECTOR OF

SAINT ANDREW BY THE WARDROBE,

AND

Saint Ann, Blackfriars,

AND LECTURER OF

SAINT DUNSTAN, IN THE WEST.

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The Divine Legation of Moſes *demonſtrated from his having made expreſs Mention of, and inſiſted ſo much on the Doctrine of a future State: whereby Mr.* Warburton's *Attempt to demonſtrate the Divine Legation of* Moſes *from his Omiſſion of a future State is proved to be abſurd, and deſtructive of all Revelation.*

A

SERMON

PREACHED BEFORE THE

UNIVERSITY OF OXFORD,

AT

ST. MARY's, MARCH 4, 1739.

The Foundations of all Religion lie in two Things; that there is a God who rules the World, and that the Souls of Men are capable of ſubſiſting after Death: *For he that comes unto God, muſt believe that he is, and that he is a Rewarder of them that ſeek him:* ſo that if theſe Things be not ſuppoſed as moſt agreeable to human Reaſon, we cannot imagine upon what Grounds Mankind ſhould embrace any Way of Religion at all.

Stillingfleet's *Orig. Sacræ. B.* 3. *Ch.* 1. *Sect.* 1.

Entered at Stationers Hall.

THE DIVINE

LEGATION OF MOSES.

MARK xii. 24, 25, 26, 27.

And Jeſus anſwering ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God? For when they ſhall riſe from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead that they riſe, have ye not read in the Book of Moſes, how in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

THE New Teſtament is full of Paſſages, in which it is aſſerted, that Moſes hath directly treated of the ſtate in which man was at firſt created;—of the laws which his creator gave him;—of his violation of thoſe laws;—and of his forfeiting thereby life here, and happineſs hereafter;—of the method of his being reſtored, and again enabled to attain that happineſs;—

and

and of his having inſtituted many types and figures expreſſive of the ſufferings, death, and reſurrection of that perſon who was to reſtore man to happineſs. Though theſe truths frequently occur in the New Teſtament, yet many perſons have been at a loſs where to find them in Moſes's writings; and there hath not been a more common and popular objection againſt them, than what hath been drawn from hence, viz. "That the deity could have no other end "in the creation but to communicate happineſs, "that therefore whenever he reveals his will to "his creatures, this revelation ought to contain "ſome means to attain happineſs: becauſe if it "doth not in fact promote the happineſs of his "creatures, then it muſt either be made in vain, "or to promote miſery, both which are ends un-"worthy of the deity, and inconſiſtent with his "moral perfections. But the law by Moſes doth "not contain any means to promote the happi-"neſs of God's creatures; becauſe there is no "mention made in it of that happineſs for which "man was created: And becauſe man could not "anſwer the end of his creation, if he was igno-"rant of that end. The law therefore by Moſes "could not be a revelation from God; for God "never acts in vain, and could never be the author "of miſery in keeping men ignorant of that great "truth, which it was of the utmoſt importance "to their happineſs to be acquainted with."

It

It cannot be concealed, that the anſwers hitherto made, have given little ſatisfaction to the objectors. A late performance indeed promiſed to clear up this point, and to demonſtrate the divine legation of Moſes from his omiſſion of a future ſtate, even upon the very principles of thoſe who rejected his authority. But this deſign can never anſwer the end, but muſt rather promote that very cauſe which it pretends to overthrow: becauſe it ſtrengthens and confirms the objection, and becauſe the very foundation upon which it is built is weak and falſe: for it is a matter of fact, that a future ſtate is mentioned in Moſes's writings, and is ſo far from not being to be found there, that it makes if not the whole, yet a very great part of thoſe writings, it being delivered there in ſuch plain literal terms, that he who can barely read, may read and find it there. To thoſe modern Sadducees who will not ſee it there, one may ſafely ſay upon Chriſt's authority in the text, what he ſaid upon the very ſame occaſion, *"Do ye not therefore err be-

"cauſe

* Hammond on the New Teſtament, p. 107. Bp. Burnet on the 39 Articles, p. 97, 98, &c. Critici Sacri. Tom. 6. from p. 662, to p. 668. Whitby on the New Teſtament, Vol. 1. p. 179, 180. Eraſmi Paraph. in N. Teſt. Fol. 118. Grotii Op. Theologica, Tom. 2, 205, &c. La Sainte Bible imprimée a Liege en 3 Tom. Fol. 1702. p. 48. Tom 3. T. Cartwrighti Harmonia Evang. Ludg. Bat. 1647. p. 797, &c. J. Piſcator, in N. Teſt. Vol. 3. p. 323. F. Gaſpari. à Melo Comment.

" cauſe ye know not the ſcriptures," (and therefore if they had not known the ſcriptures, they would not have erred, ſo that the doctrine they deny, muſt be contained in the ſcriptures) neither the power of God: for have ye not read in the book of Moſes, (in that part of the ſcriptures in particular) how in the buſh God ſpake unto him, ſaying, " I am the God of Abraham, and

Comment. in Lucam, p. 1002, &c. V. Muſculi in Matthæum Comment. p. 461, 462, &c. Veneer on the 39 Articles, Vol. I. p. 197, &c. 214, &c. B. Aretius in N. Teſt. 191, 192. S. Barradij Com. in Concordiam Evang. Tom. 3. p. 593, &c. Continuation of Pool's Synopſis. Lond. 1688. Notes on the 22d. Ch. of Matthew. J. Tirinus in N. Teſt. 955. Theophylacti in 4 Evang. Comment. Paris 1635. p. 132. 133, 259. J. Lightfoot's Horæ Hebraïcæ in Evang. Matthæi, Cant. 1658. 241, 242. Wollebij Compend. Theol. Chriſtianæ, 192. Reſurrectionem mortuorum S. S. probant Teſtimoniis, Exemplis, Typis, & Rationibus. Rationes petuntur a fœdere Dei, quod morte non rumpitur, Matt. xxii. 30. Le Nouveau Teſt. par J. Clerc, p. 90. Je ſuis le Dieu d' Abraham, &c. Cette Expreſſion ne marque en Francois (and in Engliſh the ſame) qu'être le Dieu qu' Abraham, Iſaac, & Jacob ont adoré; d' ou l'on ne pourroit rien conclurre a' l'Egard de l'autre Vie. Mais en Hebreu elle ſignifie ſouvent, favoriſer d'une maniere extraordinaire ceux dont on ſe dit le Dieu. C'eſt le ſens qu'elle a dans toutes les Promeſſes, oú Dieu dit qu'il ſera le Dieu des Iſraelites, comme Gen. xvii. 7, 8. Et elle eſt fondée ſur l'Uſage des Nations de ce Temps lá dont chacune avoit des Dieux particuliers, qu'elle croyoit lui être favorables; á cauſe de quoi être le Dieu d'une Nation, ſignifie la favoriſer d'une Maniere toute particuliere. And if he did not favour Abraham, &c. as he obſerves in the next Note in an extraordinary manner here in this world, conſequently he muſt in another. Poli Synopſis Criticorum, Vol. 4. p. 533, 534, 535.

" the God of Iſaac, and the God of Jacob?" (their God after they had departed this life, and therefore they exiſted in a future ſtate, becauſe) " he is not the God of the dead, but the God of " the living; ye therefore do greatly err." If we may take it for granted that our Saviour hath here made a juſt inference, then Moſes will be found not only to teach a future ſtate, but a reſurrection alſo of the body. " And as touch- " ing the dead," ſays Chriſt, " that they riſe, " have ye not read in the book of Moſes, how " in the buſh God ſpake unto him, ſaying, I am " the God of Abraham?" Now if ſaying the Lord was God of Abraham, was ſaying that Abraham was to riſe from the dead, it follows that the Jews, if they underſtood their own language when Moſes wrote, muſt have known that this doctrine was taught in his writings. And if calling the Lord the God of Abraham proves his reſurrection, then calling him the God of the Iſraelites muſt prove theirs: So that they muſt have known, that they alſo were to ariſe from the dead. This concluſion cannot but be juſt, becauſe Chriſt hath made it; and they who allow it to be juſt, muſt own that there are numerous arguments in the pentateuch for the doctrine of a future ſtate.

I might here ſhew wherein the juſtneſs of our Saviour's inference conſiſts, but that will be more properly conſidered in another place; however it

it muſt be ſufficient to a chriſtian audience, and if Chriſt hath ſaid that a future ſtate is to be found in Moſes, I am ſatisfied every one here preſent will conclude that it actually is there.

But our adverſaries require other proofs: their ignorance hinders them from ſeeing wherein the force of our Saviour's argument lies, ſo that they are not convinced by it; but ſend us to Moſes himſelf, and deſire we would ſhew them ſome plain texts in his writings, where a future ſtate is expreſsly mentioned.

" As it was the doctrine of the reformation, and is ſtill of the Church of England in her articles and homilies, that Moſes hath treated of a future ſtate: " As this is a ſubject that will give us an opportunity of clearing up the deſign of ſome part of Moſes's writings: " As truth, the glory of God, the honor of Moſes, and the revelation by him are concerned in this enquiry: " And as we muſt be forced to give up Chriſtianity, if we cannot ſhew where a future ſtate is mentioned in the law, becauſe it is all throughout the New Teſtament ſaid to be there: ſo are we forbid by theſe reaſons to be unconcerned in this point; they call upon us to uſe our utmoſt diligence, and require the moſt careful ſtudy of every chriſtian to find out the places where it is directly mentioned, and to give light to thoſe where it is taken for granted and hinted at.

It would be needleſs to prove that there ſhall be a future ſtate. This others aſſiſted by revelation have ſufficiently done. It will abundantly anſwer our purpoſe, and fully convince every reaſonable man, if we can prove the truth of theſe three propoſitions.

Firſt, That if the doctrine of a future ſtate could not be directly found in the law of Moſes, yet there are many ſtrong and unanſwerable arguments, which ſuppoſe that it is, and prove that it ought to be there.

Secondly, That the doctrine of a future ſtate actually is to be found in, and doth make a very great part of the writings of Moſes, the obligation to obſerve every law, rite, and ceremony, being enforced upon the ſanctions of future rewards and puniſhments.

Thirdly, That therefore the divine legation of Moſes may be truly and properly demonſtrated upon theſe principles.

If theſe propoſitions could be fairly proved, there would be no room to impeach the moral perfections of God, or to accuſe Moſes of impoſture. The very ſuppoſition upon which theſe accuſations are grounded would appear falſe and abſurd: and it would be ſeen, that they, who could not find the doctrine of a future ſtate in the writings of Moſes, did not underſtand thoſe writings: that he, who pretended to give ſome reaſons why Moſes did not mention a future ſtate, could

could neither do Moſes nor religion any ſervice by ſuch a falſe repreſentation of the caſe: and that they who believe this to be the caſe, are either enemies to Moſes or to truth; though in the point before us he muſt be an enemy to both who is ſo to either of them.

There will appear reaſon enough for theſe and many more ſuch like obſervations when it is prov'd,

Firſt, That if the doctrine of a future ſtate could not be directly found in the law of Moſes, yet there are many ſtrong and unanſwerable arguments, which ſuppoſe that it is, and prove that it ought to be there.

This will appear from arguments drawn from reaſon or the nature of the thing, and from the ſcriptures of the New Teſtament. And firſt from the reaſon of the thing, a future ſtate ought to make part of the law, becauſe upon the ſuppoſition that God intended man for happineſs, it is inconſiſtent with his attributes to make a revelation of his will, and to omit ſuch a doctrine in it. God hath all perfections originally in himſelf; among the reſt infinite wiſdom, becauſe that is a perfection: as therefore he muſt know the value of every thing, both as omniſcient, and as he made every thing, it follows that he can never form a wrong judgment, and being alſo infinitely good, can never prefer a leſſer good to a greater: for nothing can appear to us with greater certainty,

tainty, than that he who hath all perfections, cannot be imperfect; or that he who is omniſcient, cannot but know that eternal happineſs is a much greater good than temporal; or that he who is infinitely good cannot but be concerned to promote this greater good in oppoſition to the leſs. So that the ſuppoſition of the revelation by Moſes coming from God, and yet omitting a future ſtate, hath theſe manifeſt abſurdities chained to it, that God muſt either not have ſeen the Jews greater good, their eternal welfare, or if he did ſee it, not have been concerned to promote it, * i. e. he is either not infinitely wiſe, or not infinitely good, both which are infinite contradictions. And therefore if eternal happineſs be a much greater good than temporal, and if the deity be infinitely wiſe and good, and of courſe muſt know and prefer this greater good in oppoſition to the leſſer, it is almoſt a demonſtration, that whenever God reveals his will to his creatures, he muſt act conſiſtently with thoſe attributes, and that therefore the revelation by Moſes ought almoſt entirely to treat of, however to contain ſomething concerning a future ſtate. If God indeed could promote the Jews' eternal happineſs more effectually by keeping them ignorant of it, then this argument would not be concluſive, but this it will ſoon appear he neither could nor did intend to do.

* Stillingfleet's Origines Sacræ, 153. l. 21.

Secondly,

Secondly, But farther God actually did ſee this greater good and did promote it, becauſe he gave man freedom of will. For what was the intention of the deity in creating man? Was it not to make him a free agent? To give him certain Laws? To place him in a ſtate of trial, where he was to give proof of the right uſe of his free-agency by obſerving thoſe laws, and after a ſufficient time of probation to admit him to his favour and endleſs happineſs? That this was the original intention will be readily allowed by moſt perſons. Was man then created for ſuch ends, and was not he to know the end of his creation? If he did not know it, how could he anſwer it? Being ignorant of the end for which he was created, it was impoſſible he could know the true reaſon why thoſe laws were given him, which were deſigned to anſwer that end. So that he could not have any reaſon to follow thoſe laws which were the right means to attain the end, if he knew not that there was any end, or that the means tended not to it: becauſe if he was ignorant of the true intention of the laws, no motive could be drawn from hence to enforce his obſervance of them, and becauſe it is a contradiction to aſſert, that a reaſonable being acts without ſome motives, or evidence, i. e. without a reaſon; and it muſt ceaſe to be reaſonable, when it acts where it hath no end in view, or where it propoſes nothing by acting; for

for there can be nothing to determine a reaſonable being to perform any action, which he cannot diſcover hath any conſequences, or what he cannot propoſe any end in doing, i. e. what he hath no reaſon to determine him to do. Man then being a free agent, could not be treated as ſuch, unleſs he knew the end, that he might judge whether it was worthy of his choice, and would be a ſufficient over-balance to the diſadvantages which attended the practice of the means. *As he was to chooſe for himſelf, the caſe ought to have been fairly and fully ſtated to him: but what room was there to chooſe, if he was ſuffered to know only one ſide of the caſe, and yet it was expected of him, that he ſhould determine upon both, and in favour of that ſide for which no evidence appeared; than which nothing can be more abſurd and impoſſible. Theſe things then being neither known nor offered to man's choice, man was made a free agent, and yet had no opportunity of giving any proofs of the right uſe of his free agency, in that point for which only he was made a free agent. To affirm therefore, that there is no mention of a future ſtate in the revelation by Moſes, is upon theſe accounts abſurd, viz. That it ſuppoſes God created man a free agent for certain ends, and yet that he was not concerned to promote thoſe ends, or

* Locke's Hum. Underſ. Vol. I. p. 216. Sect. 51, 52.

to

to let man know that there was any end at all; and that he who made man did not know that he made him a free agent, or after he had made him, did not think fit to treat him as ſuch; created him a being endued with a ſoul, an immaterial principle, equal to the angels; and yet uſed him as if he had given him only a body, equal to the brutes; thus preferring the leſſer good to the greater, which the deity cannot do. And therefore it is a neceſſary conſequence, that if God made man a free agent for certain ends, and yet did not reveal thoſe ends in the revelation by Moſes, he could not have treated the Jews as free agents, which he certainly did intend to do by making them ſuch, or have promoted the greater eternal, in oppoſition to temporal happineſs, which he always muſt and will do.

But in another view. Man was made a free agent, and had certain laws given him, but why was he to be puniſhed eternally for breaking thoſe laws? The juſtice of this proceeding was founded no doubt upon his knowing the conſequences of breaking them: for it cannot be conſiſtent with the juſtice of God to puniſh men for thoſe crimes which they did not know deſerved to be puniſhed, i. e. did not know to be crimes. If men found it right to do certain actions, ſaw plainly that they would promote their temporal happineſs, and had no other to promote, what can there be criminal

in

in ſuch actions? *Where virtue often expoſes men to dangers and hardſhips in this life, and vice often ſeduces by promiſes of temporal welfare, in ſuch caſes it muſt be fit and right that they, who have no notion of a future ſtate, ſhould be obliged to conſult their happineſs in this. Strict juſtice certainly cannot cenſure ſuch a conduct, or puniſh men for doing what according to the beſt light God hath given them ſeems to be their duty to do.

†And how is it that human lawgivers proceed? Do they not promulgate the laws and their ſanctions together? Knowing that is not a law but a matter of prudence, which they recommend to the practice of others without any ſanctions. And was it not always reckoned the higheſt injuſtice to make puniſhments bear no proportion to crimes, to require obedience in certain points, to conceal the intention of requiring this obedience, thereby to puniſh the offenders not according to any prior law, but the preſent abſolute will of the judge. This proceeding can only anſwer the ends of the moſt arbitrary govern-

* Niſi enim crediderit quiſpiam Compenſationem eſſe bonorum & malorum, non beneplacebit Deo. Quomodo enim laborioſum virtutis iter ingrediatur, non perſuaſus in futuro ſeculo multiplices ac ſtabiles eſſe retributiones? Theophylact. in Epiſtolas, p. 990.

† Locke's Hum. Underſ. Book 2d. Ch. 28. p. 325. Sect. 6.

ment. A juſt lawgiver publiſhes his laws, ſhews men the reaſonableneſs of obſerving, and the penalties they incur by breaking them: thus he ſets before them life and death, ſo that when they tranſgreſs, they know the conſequences, and when they ſuffer, can blame none but their own ſinful ſelves. Had not the penalties been known, the action had been indifferent, and it would have been extreme injuſtice to have puniſhed, i. e. to have made that criminal afterwards, which was indifferent when it was done. But when the laws are fit and right in themſelves, when the ſanctions are known, and free agents have it in their power to chooſe, if in ſuch circumſtances they tranſgreſs, then and then only puniſhments are accounted reaſonable and neceſſary.

And ſhall mankind act with ſo much wiſdom, juſtice, and goodneſs? And ſhall not the judge of all the earth do right? Shall he alone promulgate his laws, and not ſhew his ſervants the reaſonableneſs of obſerving them, or the conſequences of breaking them? Blind obedience, as it is not a matter of choice, can never be required by, or recommend us to the ſearcher of hearts. This is our merit in his eyes, if we have any merit in ourſelves, to know our duty and the conſequences of it, to be tempted by preſent advantages to neglect it, to prefer future

expectations

expectations to thoſe advantages, and ſo to reſiſt the temptation. *God himſelf in ſcripture hath every where approved of this motive, hath mentioned the hopes of another life as the ſtrongeſt motive to obedience, and therefore it cannot be conſiſtent with the divine juſtice to require univerſal obedience, and yet to refuſe men the ſtrongeſt motive to it; or conſiſtent with infinite goodneſs, not to communicate what infinite wiſdom hath approved. If God does not afford this motive, how can he puniſh men for not attending to it? They are to be treated hereafter according to the choice they have made here; but if they could not think that a bad choice which they could not diſcover had any bad conſequences, why were they to be puniſhed for not having more knowledge than their creator was pleaſed to afford them means of attaining? Is it not cruelty that he, who did not treat men as free agents here, ſhould yet treat them as ſuch hereafter? And what proceeding can be more unmerciful, more barbarous than to condemn thoſe to eternal miſery, who could not know

* Matt. v. 12. vi. 33. Col. iii. 1, 2. 1 Cor. ix. 24, 25. 2 Cor. iv. 17, 18. Heb. xii. 2. Stillingfleet's Orig. Sac. p. 615, 616. § 8. par. 5. Bp. Wilkins's Sermons, 8vo. Serm. 1ſt. on Heb. xi. 26. where he proves that it is neceſſary for the moſt eminent ſaints to ſtrengthen and ſupport themſelves in their difficulties, by a ſpecial and particular regard to the recompence of reward.

that their actions would lead them to it, and who might have been influenced to a contrary practice, by being informed that they might thereby have avoided that misery, and obtained happiness? For if happiness and misery were not offered to their choice, how could it be known which they would choose? Or if they did choose the means that led to misery, what more extreme injustice than to punish them for a choice occasioned by involuntary ignorance? If God then made man a free agent, put it in his power to make a wrong choice, and did not let him know the consequences of it, was not this as it were ensnaring him into misery, and intending him for destruction? * But this is the business of that being, who is the very reverse of the deity. And therefore if the Jews were free-agents, if God was concerned to treat them as such, and if without he revealed to them a future state, he could not treat them as such here or hereafter, we may fairly conclude from the reason of the thing, that the law by Moses ought to contain something concerning a future state.

But to advance one step farther. The ignorance of a future state tended directly to destroy the practice of the means that lead to happiness, so that man, being a free agent, could neither be treated as such, nor attain the happiness he

* Stillingfleet's Origines Sacræ, p. 610, 618. P. II. C. II.

was

was intended for without the knowledge of a future ſtate. To this purpoſe, revealed reaſon will inform us, that the deity is chiefly concerned to propagate wiſdom and goodneſs: for as wiſdom is the knowledge of what is right and fit in every caſe, and as goodneſs is the practice of ſuch wiſdom, theſe muſt be the chief objects of the divine care, the great points about which man's free-will was to be employed, and muſt comprehend the means to all human happineſs. And the ſame reaſon will alſo tell us, that if the law contained nothing about a future ſtate, it could make the Jews neither wiſer nor better, and therefore could not treat them as free agents; ſo that the end the deity propoſed, by making man a free agent, was defeated by himſelf, and the law a divine revelation by the very nature of it promoted miſery. But wiſer this great ſilence about a future ſtate could not make the Jews: becauſe it fixed all their views on this life, it made only the good things of this world the centre of their joys, and therefore ſhut out every thought of that happineſs for the enjoyment of which man was created. And this muſt have led them to the groſſeſt ignorance of their duty. God every where in S. S. claims the heart and the affections of man. He cannot ſuffer any rival in our eſteem. He expects that all our faculties ſhould be at all times conſecrated to his

ſervice:

ſervice: for as he alone deſerves our praiſe and worſhip, he therefore expects they ſhould be paid to him alone: hence the neceſſary duty of ſetting our hearts entirely on things above, of directing all our actions to an heavenly country, and diſengaging our affections from the world. But how can man give God his whole heart and affections and withdraw himſelf from the things of this life, attentive to thoſe of another, and how can God in juſtice expect thoſe duties, if he doth not reveal to man that he doth expect them? For is it not impoſſible that men ſhould be more converſant with thoſe ſubjects which they have no notion of, than with thoſe of which they are maſters? Was it ever expected that men ſhould be profeſſors of any ſcience before they were inſtructed in it, or could be perfect before they had begun to learn? Is not this to require men to ſee without eyes, and to hear without ears? The Jews therefore could not poſſibly have been made wiſer by being ignorant of a future ſtate, but muſt have entertained theſe abſurd notions of the law, have taken the means to be the end, or that there were means which led to no end; or that man was made for ſome other end than he really was; or made for no noble end at all, made only for this world to get proviſions, to propagate, to die, to rot.

If then we may be allowed to ſuppoſe, that God could not make the Jews wiſer by keeping them

them in ignorance about a future ſtate; and indeed there is ſomething very paradoxical in imagining, that men may be made wiſer by being kept in ignorance of that end, about which all their wiſdom was to be employed, We may proceed to enquire, whether this ignorance could make them better. *And here one might inſiſt on the neceſſity of adding knowledge to virtue, leſt men ſhould err by following a falſe rule of duty, or by acting upon wrong motives. One may ſhew, that it is of the eſſence of every good action, that it ſhould be free and matter of choice, and that it cannot be ſo in the preſent caſe. †And farther, that the Jews muſt have wanted the moſt powerful motive to the practice of virtue, that which takes ſtrongeſt hold of the conſcience, hath the greateſt command over our hopes and fears, influences our thoughts as well as actions, and which alone can be an adequate foundation of univerſal obedience. But it will be ſufficient to obſerve that virtue, or to act conformably to the known laws of God, ſuppoſes that free agents either know why they act ſo, or not. If the Jews had reaſons which induced them to act virtuouſly, then it muſt be either the love of the law itſelf: but this it could not be,

* Stillingfleet's Origines Sacræ, B. 3d. Ch. 1. p. 361, 362.

† Locke's Hum. Underſ. Vol. 1ſt. Ch. 21. p. 221. Sect. 60. and p. 228. Sect. 70. Stillingfleet's Orig. Sac. 471, 472.

becauſe

becauſe they thought it was a real pain, yoke, bondage, ſlavery, and called it by almoſt every name that denotes an unwillingneſs of mind, and an uneaſineſs of body to obſerve it: or the love of its conſequences, that future reward which they might hope for; but this they are ſuppoſed to be ignorant of, therefore they had no reaſon to be virtuous, and conſequently as they were free agents, they could not be virtuous at all *.

But it hath been ſaid, that we are to practiſe Virtue becauſe God commands us! We may perhaps in our circumſtances: but if God's laws had made us miſerable here, and we had no expectations from him hereafter, what was to determine us to obſerve his laws? We are told that gratitude would, and that this calls upon us to make all poſſible returns of thankfulneſs to our benefactors. But if gratitude be a juſt ſenſe and acknowledgment of favours received, it cannot be expreſſed to any being who makes us miſerable. If our pleaſures lye within a ſmall compaſs, if there be ever ſomething that embitters them and dulls their reliſh, if indulgence in them creates real pain, and if even a great part of thoſe we are capable of receiving are forbidden, what room is there for thanks and praiſes? If our pains exceed our pleaſures, it is abſurd to be grateful;

* Law's preliminary Diſſertation to King's Orig. of Evil, p. 62, 66.

becauſe

becauſe to be pleaſed with pain is a contradiction in terms: and therefore ſetting aſide all hopes of an hereafter, there could be no room for gratitude, when we were made miſerable by being brought into being. But if God ſhould give us all the good things of this life, and make us really happy in this world, would not this be a ſufficient motive to obedience even without the knowledge of a future ſtate? Neither could this of itſelf poſſibly anſwer the end propoſed, becauſe if men were abſolutely free from wants, there could be no temptation, conſequently no ſtate of trial, and therefore no room for voluntary obedience.

This great ſilence about a future ſtate then could not make the obſervers of the law either wiſer or better. Every one will draw the inference, what therefore it did make them. And ſhall we ſuffer men to ſay that the law had ſuch a deſign? That a revelation from God propoſed ſuch an unworthy end? That the moral perfections of the deity could authorize ſuch immoral proceedings? Let us remove ſuch unjuſt aſperſions from the Supreme Being, and ſuppoſe at preſent that if we could not find out and prove that a future ſtate does make part of the law, that however the perfections of the deity, the end of man's creation, and the neceſſity of anſwering that end require that it ought to be there, and that our not ſeeing it immediately might

might perhaps be owing to our own ignorance, to our little inſight into the cuſtoms, manners, and ceremonies of the Jews, the genius of their language, and the received opinions of the time when Moſes writ: to theſe and many other reaſons a good man would be inclined to attribute his not diſcovering it immediately, before he would impeach the wiſdom and goodneſs of God, and make him an imperfect being rather than own himſelf to be ſuch an one.

But farther the revelation by Moſes could not come from God without the doctrine of a future ſtate was contained in it: for though it be true in fact, that God did ſee and prefer man's eternal happineſs to temporal, though he made him a free agent, and he alſo might ſee and prefer it, and actually taught him the means to prefer and thereby attain it; yet man preferred an imaginary to a real good, made a wrong uſe of his free-agency, neglected the means that lead to happineſs, and choſe the means to miſery. As a conſequence of this God could not reveal his will to him whilſt he was in this ſtate, becauſe as a ſinner he was an object of the divine vengeance, of that juſtice which he had provoked, and of that puniſhment which he deſerved*. If God had only left man in this ſtate to himſelf, he would

* Thirty-nine Articles, Art. 9, on Original Sin: and Art. 10, on Free-will. Art. 13.

have

have been ſufficiently tormented with his own terrors and deſpair. But that God did afterwards converſe with him is a demonſtration that his juſtice was appeaſed, that ſomething had interpoſed to ſatisfy and avert the Divine vengeance, and to reſtore man to favour and happineſs. And that therefore the law by Moſes, being given to thoſe who had ſinned and forfeited happineſs, ought to contain the conditions upon which they might again attain it, and conſequently not only the knowledge of a future ſtate, but alſo the means of attaining an happy one*. For if Moſes hath ſaid, that man ſinned, offended juſtice, could not of himſelf ſatisfy it, and that nevertheleſs God revealed his will to this ſinful creature, is it not certain that juſtice was ſatisfied, and man again reſtored to favour? Otherwiſe what could have induced the Jews to the obſervance of the law, if it had not taught them ſome means of making this ſatisfaction, of reconciling them to God, and reſtoring them to happineſs and heaven? For if they knew that God was offended with them, they muſt firſt be aſſured the ſervice they paid would render them acceptable to him, before they could pay it: unleſs we can ſuppoſe them ſo ſtupid as to worſhip God without any reaſon, or ſerved him to offend and provoke him more. If then we can prove that the law came from God, and that the

* Stillingfleet's Origines Sacræ. 600, 601, 602.

Jews

Jews ever obſerved it as ſuch, it muſt certainly follow that it ought to be full of the doctrine of a future ſtate.

There is an objection which too much affects what hath been already obſerved, and is too common not to be taken notice of, that many and repeated promiſes every where occur in the law, which relate only to the good things of this life; and this hath ſtaggered even thoſe perſons who have been influenced, by arguments drawn from the nature of the thing, to own that a future ſtate ought to have made part of the law. It is indeed true in fact, that many of the rewards and punihments in the law are temporal; but then let it be remembered that the very ground and reaſon of inſiſting ſo much upon theſe was, that it was known there were alſo eternal. For I would obſerve that at the time when Moſes wrote, the greateſt part of mankind had corrupted themſelves, had withdrawn their allegiance from the true God, and ſet up the work of his hands in oppoſition to him. Moſt of thoſe ancient idolaters (as it might eaſily be proved from numerous* authorities

* J. Boulduc, de Eccleſiâ ante Legem, 281, 282, &c. The Chevalier Ramſay's Diſcourſe on the Theology and Mytho. of the Pagans, p. 2, parag. 2. T. Goodwin's Civil and Eccleſiaſtical Rites of the Hebrews, p. 142, 143, 144, 145, 160, 161, 162, 163. An Eſſay to a Natural Hiſtory of the Bible, by John Hutchinſon. Acts vii. 42, 43. Diogenes Laert. de Vitis. Phil.

authorities both of ſacred and profane hiſtory), worſhipped the heavens, to which they attributed very great and extraordinary powers. It is very obvious to every one who is but ſuperficially read in the eaſtern hiſtories, or the ſcriptures, that the hoſt of heaven, the queen of heaven, the ſun, the light, the moon, and ſtars, are every where repreſented to be the objects of their worſhip. In conſequence of this we find they aſſerted, that the heavens were the givers of all temporal happineſs, the cauſes of motion, of light, of heat, of the earth's motions, of the ſeaſons, of vegetation, the flux and reflux of the ſea, the ſupporters of the animal economy, and of every operation in matter. But they did not ſtop here, they ſuppoſed them alſo to be independent, thought that they, whom they ſaw the chief rulers in this ſyſtem, had this power originally in themſelves. They who ſet up falſe Gods, ſet up at the ſame time falſe redeemers, and therefore can have no benefit from the true. If then God was at all times concerned to prevent this falſe worſhip from becoming univerſal, leſt the grand ſcheme of redemption ſhould be defeated (for univerſal corruption muſt have brought on an univerſal de-

Phil. Ed. H. Stephens, 1593, p. 7. Stillingfleet's Origines Sacræ, 42, 43, 44. l. 21. The worſhip of the ſun as far as we can learn was the great and moſt early idolatry of the eaſtern countries, &c. p. 219, 220. J. Boſſuet, Diſcourſe, ſur l'Hiſtoire Univerſelle, p. 195.

ſtruction)

ſtruction) then he muſt have been particularly concerned to keep the Jews from this crime, not only becauſe they were the ſole people upon the earth to whom he at that time choſe to reveal his will; but alſo becauſe it was determined that the Meſſiah ſhould deſcend from a branch of this nation. And what was the moſt likely method to keep the Jews from this idolatry? If God had indeed given to the objects that were worſhipped a delegated power, he could not take it from them without deſtroying this ſyſtem. But if he could prove himſelf ſuperior to thoſe his rivals, and demonſtrate that they were abſolutely dependent on him; if he could ſupport his followers without their aſſiſtance, and deſtroy thoſe who expected protection from them, this method would certainly preſerve them from the falſe worſhip, and attach them to the true God: and there would be no fear of ſucceſs, if God would grant the Jews all the temporal bleſſings which his rivals were ſuppoſed to give, and defend them in the poſſeſſion of thoſe bleſſings, which though the falſe worſhippers expected, yet could they not receive from their Gods. And this indulgent method the deity was pleaſed to take. Did his rivals pour down all temporal bleſſings on their worſhippers? So did he on his. Were they the known cauſes that a land flowed with milk and honey? The God of Iſrael was infinitely liberal to the Jews of thoſe favours. Were they

the givers of wine and oil, and bread? Jehovah was to give theſe even by a miracle rather than the Jews ſhould want. Were they imagined to be able to avert diſtempers from their followers? Every obedient Jew had an aſſurance that he ſhould never experience ſickneſs or pain. Did they make their followers proſperous, give them fruitful ſeaſons, great increaſe of flocks and herds, rain to refreſh and enrich the thirſty ground, and whatever filleth the heart of man with joy and gladneſs? The worſhippers of the true God of Heaven were indulged even to luxury in thoſe bleſſings. Were they the givers of long life, of a numerous iſſue, of victory over enemies, of ſucceſs in every undertaking, or whatever advantages the falſe worſhippers expected? Thoſe Jehovah was pleaſed to engage his omnipotence to ſecure to the Jews. And to prove his ſuperiority in every reſpect, he by many unqueſtionable miracles (ſuited to this end) delivered his ſervants from the ſlavery of one land, and put them in poſſeſſion of another, where his rivals being worſhipped and overcome, made it almoſt impoſſible for any thinking Jew to doubt whether they had any power in themſelves independent of Jehovah the God (Elahim) of Iſrael. So that this truth was fully demonſtrated that there were no other Gods to whom the worſhip and ſervice of man was due, but the lord alone. This was one reaſon (among many others)

others) why the good things of this life are ſo often promiſed in the law. The Deity could not have made a more glorious diſplay of infinite wiſdom, mercy and power, than by ſuch a condeſcenſion to the circumſtances of mankind, unleſs by the ſcheme of redemption, to which this alſo related and was preparatory: he could not otherwiſe have demonſtrated his ſuperiority, or brought about his gracious deſigns. If this then be one undeniable reaſon why God inſiſted ſo much on temporal bleſſings, it is manifeſt that a future ſtate muſt have been taken for * granted both by the Jews and idolaters, otherwiſe the end of being ſo very much concerned about them is loſt, and the ſcripture muſt be falſe which aſſerts that God chiefly granted them with an higher view, with reſpect to eternal bleſſings. Many authorities will be produced from Moſes to prove this point, but let the argument in the text ſuffice at preſent. Thus (Exod. xx. 2.) "I am the Lord thy God, "thou ſhalt have none other," implies they were to worſhip the Lord alone, becauſe he was their God; then the ſanction of this commandment which forbids idolatry, is not preſent happineſs but future, or as Chriſt hath inferred, the reſurrection of the body. So that the bleſſings of heaven itſelf, as well as of this world were pro-

* See Stillingfleet's Reaſons of Moſes inſiſting ſo little on this Doctrine, book 3, ch. 1, p. 363, &c. ſect. 2.

miſed

miſed to be the rewards of thoſe who kept themſelves free from idolatry. And that the idolaters alſo expected a future ſtate is certain, becauſe they all did ſomething for their dead,* ſacrificed to make their Gods propitious to their departed friends, anointed their bodies with what was conſecrated to and deſcriptive of what was to entitle them to, the favour of the Gods, and afterwards carefully laid up their bodies in monuments repreſentative of thoſe powers, which they thought their Gods had to raiſe them from the dead. Thus much we find they did even in the time of Moſes. A future ſtate then ſeems to have been known both by the Jews and idolaters, and therefore if the general object of the Heathens' worſhip were the heavens; if God was concerned to prevent this falſe worſhip from becoming univerſal to affect the greateſt and moſt merciful deſign, the redemption of man; and if the method he took was the beſt and wiſeſt, viz. to grant the Jews all thoſe bleſſings which the idolaters expected, and to ſecure the enjoyment of them which he alone could do, what can be more plain than that a future ſtate ought to make a great part of the law: becauſe we can give a rational account why God inſiſted ſo much on temporal bleſſ-

* Deut. xxvi. 14. Pſalm. cvi. 28. Deut. xiv. 1. T. Goodwyn's Civil and Eccleſiaſtical Rites of the Hebrews, p. 243. paragraph 3.

ings; and becauſe it hath appeared that even theſe were founded upon a ſuppoſition, that it was known there were alſo eternal; ſo that the objection, that temporal promiſes and threatenings every where occur in the law, need not now be a ſtumbling block to any of Moſes's friends. It is a ſufficient anſwer (even if we could give no better) that the Deity was with no other view ſo much concerned about the temporal happineſs of the Jews, but as it was founded upon and tended to promote their eternal;* that he was indulgent of the good things of this life, to engage their affections to him, and the good things of another; and that if he had not been pleaſed to proceed in this merciful manner, neither they nor we (if the vices of mankind can defeat the gracious intentions of the Deity towards them) could have had any happineſs here or hereafter.

Let it be ſufficient to have obſerved thus much from reaſon, or the nature of the thing, that the doctrine of a future ſtate ought to have made part

* Wollebij Compend. Theol. Chriſtianæ, p. 60. Promiſſiones terrenæ cœleſtium rerum ſunt ſymbola: falsò igitur ſervetani & Anabaptiſtæ ſomniant, promiſſiones illas tantum terrenas eſſe. Terrenæ cœleſtes includunt. Stillingfleet's Orig. Sacræ, p. 221, &c. ſect. 2. Calvin. Inſtit. Chriſt. Relig. Gen. Fol. from p. 82, to 87. And all the writers againſt the Anabaptiſts and Antinomians.

of

of the law by Moſes. We are now to enquire what proofs there are in the New Teſtament that Moſes hath wrote about a future ſtate, but before we proceed to this enquiry, it will be proper to ſhew what weight ſuch proofs ought to have with us.

1. Then the Old and the New Teſtaments contain two dependent parts of one grand diſpenſation, viz. chriſtianity. This will not be diſputed by any one, who allows that they both came from God after the fall, and that "Chriſt was "the end of the law," Rom. x. 4.

2. As they came from God, and propoſed the ſame end, they muſt therefore be true and infallible: for God cannot deceive or be deceived, and the ſame end cannot be attained by contrary means.

3. Having the ſame end in view, and being both of them infallible, they muſt therefore confirm and ſtrengthen each other's evidence: for they are both means to attain one and the ſame end, and one truth cannot overthrow or deſtroy another truth.

4. And therefore if they ſhould contradict one another, this is a ſufficient proof that they could not be two dependent parts of one grand diſpenſation, nor come from God, and that therefore one of them, if not both, are falſe and forged: becauſe if they be falſe in any one point, it

cannot be proved that they are infallible in all, and becauſe the ſame propoſition cannot be both true and falſe at the ſame time.

5. If then it cannot be aſſerted in the New Teſtament, that the doctrine of a future ſtate is delivered in the old, without deſtroying its own authority, if it be not in it, and if notwithſtanding this, it is directly aſſerted in the New Teſtament, that it is in the Old, and yet is not, as ſome men think, in fact to be found there: is it not a plain conſequence that they who maintain this are inconſiſtent with themſelves, if they do not deny and give up the authority of one of the Teſtaments? There cannot be a more effectual method taken to overthrow revelation than this, and I wiſh it may not be the cauſe that the author of the divine legation, and his followers would ſupport: they cannot be ignorant that they are labouring to ſet one Teſtament againſt the other, thereby to overthrow the authority of both. We grant them indeed, that if either of the Teſtaments contradict each other, they cannot both be the word of God: but then we inſiſt that they no where contradict themſelves, and that in the preſent caſe the doctrine of a future ſtate (as will hereafter appear) is as plainly delivered by Moſes in the Old Teſtament, as it is aſſerted to be there by Chriſt and his apoſtles in the New.

From theſe premiſes it may be juſtly concluded, that it is an infallible proof to us, who hold the divine authority of both Teſtaments, that Moſes hath treated of a future ſtate in the law, if it be affirmed in the goſpel that he hath treated of it there: for theſe are obvious and certain truths, that God cannot contradict himſelf, that infinite wiſdom cannot be deceived, that infinite power need not, and goodneſs will not deceive, and that therefore there muſt be a perfect harmony and agreement of all the revelations from God.

The paſſages in the New Teſtament, in which it is aſſerted that Moſes hath treated of a future ſtate, are ſo many and plain that their meaning cannot be diſputed. The parable of the rich man and the beggar is a remarkable inſtance of this truth. (Luke xvi.) Dives, being in hell, entreats Abraham to ſend Lazarus to his father's houſe, to teſtify to his brethren leſt they alſo ſhould come into that place of torments. This certainly was to let his brethren know, that there was a future ſtate of rewards and puniſhments. The anſwer is, "That if they believe "not Moſes and the prophets, neither would "they be perſuaded though one roſe from the "dead." Then there is greater evidence for this truth in the writings of Moſes and the prophets than even a meſſage from the other world would

would be.* This inference is ſo direct, that whilſt the words have any meaning, it will be impoſſible to elude the force of them, or to explain them away.

Agreeably to this place we find St. Paul preached a future ſtate and reſurrection of the body upon Moſes's authority, (Acts xxvi. 22, 23.) "I continue unto this day witneſſing both to "ſmall and great, ſaying none other things than "thoſe which the prophets and Moſes did ſay "ſhould come: that Chriſt ſhould ſuffer, and "that he ſhould be the firſt (which neceſſarily "implies that others after him were alſo to) ariſe "from the dead." Doth Moſes then ſay that Chriſt was to ſuffer and to ariſe from the dead? And doth St. Paul affirm that he doth ſay ſo? And can any chriſtian after this, doubt whether ſuch doctrines are really taught by Moſes? It is

* Whitby on the New Teſt. Vol. 1. p. 398. D. Stellæ in Lucam Comm. Tom. 2. p. 302. Martinus Bucerus in 4 Evang. p. 216. "Si Moſen & prophetas non audiunt," &c. His enim ſignificavit (Chriſtus) nos ſcripturam habere de his ſatis teſtantem, ad quam mortuorum teſtimonium nihil poſſit adjicere. J. Lindſay on the New Teſt. Lon. 1736, p. 216. Marlorati Biblioth. Expoſitionum in Nov. Teſt. 333. J. Tirinus in Nov. Teſt. p. 999. "Neque ſi quis ex mortuis reſurrexerit, credent." Quàm facilè enim erit explodere ejuſmodi apparitionem, & vel phantaſiæ vel dæmoni aſcribere? Nonne Lazarus alter, nonne Chriſtus a mortuis redivivi? An illis ideò crediderunt Judei? Unde meritò omni mortuorum apparitioni præfertur S. Scriptura, tanquam certior teſtis tormentorum inferni.

almoſt

almoſt a demonſtration, that if St. Paul was inſpired, of courſe infallible, and therefore could not poſſibly be ignorant of what was contained in Moſes's writings, and that if he hath ſaid a future ſtate was mentioned there, that therefore it muſt be there.

But let us hear Chriſt himſelf preaching the ſame doctrines from Moſes that St. Paul did. All his diſciples after his death doubted of his reſurrection, and yet before they could preach this fundamental article to others, they were to be convinced of it themſelves. To this end in his converſation with two of them, who were going to Emmaus, he reproves their ſlowneſs in believing, that he ought to have ſuffered, died, and roſe from the dead, as Moſes and the prophets had foretold. The words are theſe, (Luke xxiv. 25, &c.) "Then he ſaid unto them, O "fools, and ſlow of heart to believe all that the "prophets have ſpoken! Ought not Chriſt "to have ſuffered theſe things, and to en-"ter into his glory? And beginning at Mo-"ſes and all the prophets, he expounded unto "them in all the ſcriptures the things concern-"ing himſelf," viz. what Moſes and the prophets had wrote about his ſuffering and reſurrection.* In the following part of the chapter this

* Grotij Op. Theol. Vol. 2. p. 465. F. Gaſpari à Melo Comm. in Lucam. p. 1145, 1146, &c. D. Stellæ in Lucam Comment. Lugd. 1592. Tom. 2. 516, 517. Acts xxvii. 2, 3.

Truth

Truth is more fully expreſſed, " Theſe, ſays " Chriſt to his diſciples, are the words which I " ſpake unto you, while I was yet with you, " that all things muſt be fulfilled which were " written in the law of Moſes, and in the Pro- " phets, and in the Pſalms concerning me. " Then opened he their underſtanding that they " might underſtand the ſcriptures, and ſaid unto " them, thus it is written, and thus it behoved " Chriſt to ſuffer, and to riſe from the dead the " third day." Doth Chriſt then affirm, that it was written in the law of Moſes, that he was to ſuffer, and to ariſe from the dead? And ſhall there be a chriſtian prieſt ſuffered in a chriſtian country with equal impudence and blaſphemy to contradict Chriſt, and to maintain that ſuch doctrines are not written in the law of Moſes? Hath Chriſt ſaid that thoſe perſons " do greatly " err, and do not know the ſcriptures," who affirm that Moſes hath not mentioned a future ſtate, and is it poſſible that man can believe Chriſt to be God, who poſitively declares, that he " neither doth err, nor is ignorant of the " ſcriptures," whilſt he directly writes againſt the true literal meaning of Chriſt's words? And how doth it alleviate his crime to tell us, that he intends to ſtrengthen the evidence of revela- tion by his ſyſtem? Doth it not require too much credulity and ignorance for any man in his ſenſes to believe, that thoſe perſons are ſupport-

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ing the ſuperſtructure, who are removing and taking away the foundation? Chriſtianity hath no ſupport, if Chriſt ſhould fall, and either he or Moſes muſt fall, if he affirms, that Moſes hath wrote about certain ſubjects, and it could not be made appear that he hath once mentioned them.

But there is a paſſage in St. John, (v. 39, &c.) where, if words have any meaning, it is aſſerted, not only that Moſes wrote about a future ſtate, but that the Jews alſo knew he had. "Search "the Scriptures, ſays Chriſt, for in them ye "think ye have eternal life, and they are they "which teſtify of me." All the ſcriptures teſtify of Chriſt, and Moſes in a particular manner; for as he adds, "had ye believed Moſes, ye "would have believed me, for he wrote of me"*. So the Jews had, or however thought they had eternal life in Moſes's writings†. Moſes then did write about eternal life, if Chriſt knew what he wrote about, and if the Jews all along believed that he had. And this ſenſe, and this

* Poli Synopſis Cr. Vol. 4, p. 1217, 1218. Critici Sacri. Vol. 6. p. 1626. Notæ Cameron. in v. 39. Hammond on the N. Teſt. p. 280. J. Piſcator in N. Teſt. Vol. 3. p. 323. J. Lindſay on the N. Teſt. p. 276. Aſſemblies Annot. on the Old and New Teſt. Vol. 2. and Notes on 39, 40, &c. ver. of the fifth chap. of John.

† J. le Clerc, ſur le N. Teſt. p. 281. Moiſe auquel vous eſperez; par la doctrine duquel vous eſperez d'obtenir la vie eternelle.

only

only the argument will bear*. There is evidence, ſays Chriſt, in Moſes, that the Meſſiah was to entitle you to eternal life, you think that you have this evidence in Moſes, and yet you act inconſiſtently with yourſelves by not believing in me the Meſſiah, and life eternal. I will not therefore accuſe you hereafter, becauſe you did not believe my words or miracles. Moſes ſhall accuſe you, becauſe you have not made the right uſe of that evidence, which he gave you, and which ought to have determined you to accept me as the Meſſiah; and thereby that life eternal, which you think you have, and which you cannot otherwiſe have in his writings.

That the Jews had ſuch a belief and hope founded upon Moſes's writings, St. Paul will abundantly convince us: in his vindication of himſelf to the Governor Felix, he makes this confeſſion, "After the way which they, (the "Jews) call hereſy, ſo worſhip I the God of my "Fathers, believing all things which are written

* Eraſmi Paraph. in No. Teſt. p. 539. M. Bucerus in 4 Evang. 257. J. Toletus in Evang. Johannis Comm. Cologne, 1611. p. 503. "Scrutami Scripturas," &c. Vos, inquit, ſcrutamini & inquiritis Scripturas, quia putatis in obſervantiâ earum vitam poſitam æternam, & illæ ſunt quæ teſtimonium perhibent de me, & tamen non vultis venire ad me, ut hanc vitam habeatis. Malitiam eorum arguit ſignificans eos proprio Scripturarum ſtudio convictos eſſe de veritate Chriſti, præ malitiâ tamen nolle eum recipere, nec in ipſum credere, quamvis per Chriſtum vita hæc æterna conſequenda eſſet.

"in

" in the law and the prophets, and have hope " towards God, which they themſelves alſo al- " low, that there ſhall be a reſurrection of the " dead, both of the juſt and unjuſt?" (Acts xxiv. 14, 15.) Then St. Paul was induced from his belief of what was written in the law of Moſes and the prophets to have hope, which hope from the ſame belief the Jews alſo had, and allowed they had, that there was to be a reſurrection of the dead both of the juſt and unjuſt. And therefore both St. Paul and the Jews muſt have thought that there was in Moſes ſufficient evidence to determine them to believe, that there was to be a future ſtate of rewards and puniſhments. Some part of this evidence St. Paul himſelf hath explained to us. (Heb. ix. 7, 8, &c.) " But into the ſecond (tabernacle) went the " high prieſt alone once every year not without " blood, the Holy Ghoſt this ſignifying, that " the way into the holieſt of all was not yet " made manifeſt while as the firſt tabernacle " was yet ſtanding; which was a figure for the " time then preſent." Then it was ſignified to the Jews who had that tabernacle, and by Moſes who conſtituted it, that there was to be a way made manifeſt into the holieſt of all. The apoſtle is here talking of the Jewiſh times, and of the ceremonies appointed by Moſes, and ſays that he made thoſe ceremonies figures to them of ſomething farther: that the high prieſt going into

into the holy of holies was a figure to them, and therefore of courſe underſtood by them, that there was to be "another high prieſt who ſhould "carry other blood, (ver. 24.) not into the "holy places made with hands, the figures of "the true holy places, but into heaven itſelf." This chapter, and indeed this whole epiſtle deſerves to be ſeriouſly conſidered by every infidel Sadducee: for if Moſes hath by expreſſive actions or figures deſcribed the Jews' hope in a future ſtate, and in Chriſt who is life eternal, and if St. Paul aſſerts that he hath, and that the Jews knew he had, and if we ſtill find thoſe very figures in the law, can any thing be more plain than that a future ſtate ought to have made a great part of the writings of Moſes? For why doth the apoſtle aſſert, that the law was ſpiritual, was intended to keep up the Jews' faith and hopes in Chriſt? Why doth he recapitulate the chief part of the religious ceremonies of the Jews, and apply them to Chriſt and his actions? Call them figures for the time then preſent. Figures of the true things---The example and ſhadow of heavenly things---The ſhadow of the good things to come---and from hence prove, that a true notion of the law muſt of courſe lead men to the goſpel, if either thoſe ceremonies had not that meaning, or if the Jews did not allow that they had?

But

But thoſe happy effects which flowed from not taking the ceremonies of the law in a literal ſenſe, and the conſequent hopes of future happineſs are ſo fully deſcribed in the 11th Chapter of the Hebrews, that every chriſtian muſt believe the Patriarchs and Jews did not reſt upon the temporal promiſes, but were as well acquainted with a future ſtate as we are at preſent. The connection between the knowledge of Chriſt and a future ſtate is ſo inſeparable, that we need not loſe time to prove it: and that the faith here ſo much inſiſted on is faith in Chriſt, the definition in the firſt verſe fully proves; becauſe no other can teach us the ſubſtance of what we are to hope for, or give us evidence of the things we have not ſeen; and becauſe this faith was able to effect the ſalvation of the ſoul, which none but the chriſtian faith can do. (Heb. x. 38, 39. and Acts iv. 12.) And certainly when "Moſes eſteemed the reproach of Chriſt greater "riches than the treaſures of Egypt," (ver. 26.) this could be nothing but faith in Chriſt, by whoſe merits he had learnt "to have reſpect to "the recompence of reward:" And ſo all the other inſtances faith in the mercies of God, which only are to be obtained through faith in Chriſt. Let St. Peter convince us what this faith is. "Now, therefore" (ſays he to the apoſtles and elders, who were met to conſider, whether it was neceſſary for chriſtians to obſerve the

the law), "Why tempt ye God to put a yoke "upon the neck of the diſciples, which neither "our fathers, nor we were able to bear? But "we believe that through the grace of our Lord "Jeſus Chriſt we ſhall be ſaved, even as they," (Acts xv. 10, 11.) Then the fathers were ſaved by a belief in Jeſus Chriſt, and therefore had not only faith in him, but knew that ſalvation alſo which he was to purchaſe for them. And if it be Faith in Chriſt, every inſtance expreſſes their belief of a future ſtate.* Thus Abraham cer-

* Hammond on the 11th Chap. of Heb. p. 754, &c. Theophylact. in Epiſt. 991, to 1008. Whitby on the New Teſt. Vol. 2. from p. 536, to 544. J. Lindſay on the New Teſt. 778, to 783. Critici Sacri, Vol. 7. p. 4325. Druſij Not. Biſhop Wilkins, Serm. 8vo. p. 16. *Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* "Where among "the things hoped for and not ſeen, are clearly meant "the happineſs and ſalvation we expect hereafter, the rewards "of a better life, which faith doth as really diſcern in the "promiſes, as if they were actually preſent to the ſenſe. "Hence it is that ſalvation is ſaid to be the end of faith, 'receiving the end of your faith, even the ſalvation of your 'ſouls,' 1 Pet. i. 9. "So then if all religious actions be de-"rived from faith, as the main root and principle of them, "and if faith doth chiefly refer to the rewards hoped for and "not ſeen, then it muſt follow that it is as neceſſary for a be-"liever to have a principal aim at the rewards, as it is for him "to live by faith; and that he may as well pretend to be above "the life of faith, as to be above the help of thoſe encourage-"ments of the rewards and promiſes propoſed in ſcripture; "and ſo far as faith hath an influence upon our religious "actions, ſo far muſt we reſpect the recompence of reward." See the whole diſcourſe.

tainly

tainly believed a future ſtate, when he accounted that God was able to raiſe him up Iſaac even from the dead.---Thus the women who received their dead raiſed to life again;---and they who did not deſire deliverance from their tortures here, hoping they might obtain a better reſurrection hereafter, "they who confeſſed they "were ſtrangers on the earth and ſought after "a heavenly country;---they of whom this "world was not worthy;"---and they, who notwithſtanding all their preſent ſufferings for the ſake of religion, believed that God "was a re-"warder of them who diligently ſeek him;" and ſuch St. Paul ſays they all believed him to be, all theſe muſt have had a perfect knowledge and ſtrong hopes of an happy immortality. For as he obſerves "theſe all died in faith," ſo had faith in their death, and therefore did not confine their views to this life: becauſe he juſtly adds, though they had not received the promiſes, *i. e.* had not ſeen the completion of them, yet they ſaw them afar off, and were perſuaded of them: Acts xiii. 32, 33, fully prove, that it was the demonſtration of a reſurrection given us in the actual raiſing of Chriſt's body which they had not received.* Not that they had not been told

* Grotij Op. Theol. Vol. 3. p. 658. Poli Synopſis Cr. Vol. 4. p. 1607. Hammond on the New Teſt. p. 429. Acts xxvi. 6. And accordingly now I am accuſed for aſſerting the Reſurrection of

told of, or had not received promiſes, that their own bodies were to be raiſed. "The promiſe "(ſays St. Paul) which was made unto the fa- "thers, God hath fulfilled the ſame unto us "their children, in that he has raiſed up Jeſus "again." In Acts xxvi. 6, 7, and 8th verſes, and in many other places the ſame expreſſion occurs. Then it appears that God had promiſed the fathers he would raiſe up Jeſus from the dead, though the fathers did not live to ſee and receive the actual completion of that promiſe, but yet, as above cited, "ſaw it from afar, were per- "ſuaded of it," and, fully believing it would be performed in due time, embraced it. Thus in the reſurrection of Jeſus was a demonſtration given of life and immortality, the promiſe made to the fathers fulfilled, and in this ſenſe "Life "and immortality was brought to light by the "goſpel." Though in any other ſenſe it could

of the dead, which as it is a doctrine acknowledged by the Phariſees, ſo is it the fundamental promiſe made of old. Whitby on the New Teſt. Vol. 1. p. 708, 709. Titus i. 2. "In hope "of eternal life which God that cannot lie promiſed, πρὸ "χρονων αἰωνιων before the world began." See the true meaning of αἰων, and the abſurdity of the tranſlation, from Acts iii. 21, 2 Tim. i. 9. and Rom. xvi. 25. Critici Sacri, Vol. 7, p. 2432. Clarij Notæ, Act. xxvi. 6. "Et nunc de ſpe pro- "miſſionis," &c. Prædicare Chriſtum nihil erat aliud, quam annunciare ſpem quæ ad patres facta erat eſſe impletam, cujus ſumma eſt reſurrectio mortuorum, cui inimici Judæi, dum ei reſiſtunt, manifeſtò adverſantur. Acts xxiii. 6. 2 Tim. i. 1.

not

not have been firſt diſcovered by the perſonal preaching of Chriſt and his apoſtles; becauſe if the goſpel brought it to light, then the Jews muſt have been acquainted with it: "for unto "them, as well as unto us, was the goſpel preached." Hebrews iv. 2.

But if the Author of the divine legation ſhould take up the arms, with which the infidels have all along aſſaulted Moſes, and it is certain he can have no other to defend his unchriſtian cauſe but the often foiled weapons of Sadducees, Infidels, and Atheiſts; and if he ſhould object in their words, "That ſuppoſing a future ſtate was "typified under the law, yet it had no better "effect than if it had not, becauſe it was ſo hidden and obſcure, that the Jews did not ſee "it." But if St. Paul hath ſhewed us ſome of the types that were intended to point out a future ſtate, and if he hath ſaid that the Jews knew this, that they looked beyond the types, and if it be no where ſaid that they did not ſee and believe a future ſtate, then one may preſume that the authority of Chriſt and his apoſtles, who affirm that the Jews did ſee it, will convince every Chriſtian that they actually did.* The apoſtle of the Gentiles forbids us to doubt of this

* See Biſhop Bull's Sermons Vol. 2. 574. Where he ſtrongly proves, throughout this whole diſcourſe, that the Jews even before the law, underſtood and believed that they ſhould be rewarded after this life. Stillingfleet's Or. Sac. 174, 175, 176. Sect. 8. Acts iii. 21, 24. &c.

point. "The law, ſays he, was our ſchool-"maſter unto Chriſt;" was to teach us firſt the letters, the types of which the ſervice of the law conſiſted, which is the firſt buſineſs of a ſchoolmaſter; and afterwards the meaning of them, what they repreſented, and what ideas they were deſigned to convey, of what perſons, what objects, what actions. This is the next buſineſs of a ſchoolmaſter, and indeed the chief. And therefore if the Jewiſh ſervice conſiſted of ſuch types, the Jews muſt have ſeen the meaning of them, not only becauſe they could not be types to them unleſs underſtood, but alſo becauſe it was the buſineſs of the law to be their ſchoolmaſter to teach them how to underſtand them. And conſequently if St. Paul hath ſaid that there were certain types in the law, which were deſigned to point out a future ſtate, and that the law was a ſchoolmaſter to teach what they did point out, it follows that it could not but teach the Jews a future ſtate: unleſs St. Paul ſhould not have known the deſign of the law, or the law itſelf ſhould prove a bad ſchoolmaſter. But hear the ſame apoſtle on this ſubject. After he had told us (Heb. ix. 19, 20. &c.) "That almoſt all things "by the law are purged with blood, and that "without ſhedding of blood there is no re-"miſſion," he adds, "It was therefore neceſſary "that the patterns of things in the heavens,"*

υποδειγμαλα,

* υποδεικνυω, præmonſtro, demonſtro per rationem & exempla, Gryphij Lexicon. Gr. & Lat. Par. 1541. J. Tuſani Lex. Gr.

υπ δειγμαῖα, the things that demonſtrated, pointed out, viz. the ceremonies of the law under which the heavenly things were demonſtrated: ſo ſpoke a language very intelligible to every thinking Jew who had a ſoul to be ſaved, and which could not be ſaved, but by knowing and believing that they were only the types and figures of the heavenly things, which types it was neceſſary ſhould be purified with theſe things that were alſo υποδειγμαῖα. It was neceſſary that the law ſhould contain ſuch external objects to deſcribe the perſon, actions, and ſufferings of Chriſt, and convey the benefits of them, to purify. Chriſt was at a diſtance: It was therefore neceſſary that the wrath he had engaged to undergo, and all the circumſtances of his ſufferings ſhould be on many accounts pointed out and demonſtrated continually till he came. The external action; the υποδειγμα was neceſſary, becauſe the Jews had bodies: and faith or an inſight into the ſpiritual ſenſe was neceſſary, becauſe they had ſouls which only can be purified through faith, hope, and charity.* And thus it was neceſſary there

Gr. Lat. Venet. 1555. υποδεικνυω præmonſtro, demonſtro, per rationem & exempla, ſubdemonſtro, doceo.

R. Conſtantini Lex. Gr. Lat. Lugd. 1637. υποδεικνυω præmonſtro, demonſtro per rationem & exempla, ſuggero, ſubmoneo. Hederici Lex. Gr. Lat. υποδεικνυμι ſubmonſtro, ſuboſtendo, præmonſtro, ſubmoneo. H. Curio Lex. Gr. Lat. Baſil. 1541. υποδεικνυω præmonſtro, demonſtro per rationem & exempla.

* Rom. ii, 28, 29. Deut. x. 16. viii. 3. Rom. iii. 30, 31. x. 5, 6, &c. 1 Cor. x. to ver. 13.

ſhould be material objects to demonſtrate the heavenly things, becauſe the eye of the ſoul ſees only through the eye of the body: but the heavenly things themſelves (which theſe demonſtrated) by better ſacrifices than theſe, it was neceſſary to the nature of the ſoul, that there ſhould be faith, that it ſhould be purified by the originals themſelves, by looking at the real blood of that perſon, which the blood of the beaſts demonſtrated. All the types and ceremonies were demonſtrations of ſomething they pointed at; material repreſentations of ſomething ſpiritual, which could communicate no virtue but when carried up from the literal to a higher meaning: becauſe thoſe things which the law demonſtrated, as remiſſion by blood, &c. were to be rightly apprehended before effectual. The beaſt, till Chriſt came, was to be ſlain, his blood to be poured out, ſome parts to be burnt, &c. But then the benefit the ſacrificer was taught to expect was from a better ſacrifice than this: he was, if St. Paul may be believed, to look upon it in no other view, than as it demonſtrated the great ſacrifice of Chriſt, who was in effect "the "Lamb ſlain from the foundation of the world." And therefore if the law did really explain its types and ceremonies, and if St. Paul ſays it was neceſſary it ſhould do this, ſhould contain demonſtrations of heavenly things, was it not alſo neceſſary the Jews ſhould know * it? Elſe how

* Stillingfleet's Orig. Sacr. p. 223, 224. ſect. 12.

could

could it demonſtrate what was not ſeen, or why was it a pattern, unleſs they could obſerve ſome compariſon?

But if it ſhould be ſaid, as it often hath been, that if the Jews were always capable of this ſpiritual ſenſe, what occaſion for a carnal one? The reaſon of inſtituting the types hath been hinted at above, and will be more fully conſidered under my ſecond propoſition. But let it ſuffice to obſerve at preſent, that though the Egyptian religion was hieroglyphical, yet it was not therefore unintelligible: did not the Greeks travel thither for knowledge, and ſet up for philoſophers with the ſmall ſtock they had got from the Egyptian prieſts? And if all our knowledge come in originally by our ſenſes, is it not abſolutely neceſſary, that we ſhould have ſome outward and viſible ſigns of what is abſent and inviſible? Are not the chriſtian ſacraments ſuch, and are they not more uſeful, the more plain and expreſſive they are? And if they had not been intelligible and adapted to the meaneſt capacities, with what juſtice could God have ſo often reproved the Jews by his prophets for reſting on the letter of the law; or where would be the crime of the apoſtate author of the plain account to degrade and ſink one of the chriſtian ſacraments into a common meal? The Jewiſh as well as the chriſtian religion was intended to make men

men wiſe unto ſalvation, and therefore whether or no they knew that ſalvation, yet certainly the means ought to have been plain and obvious, otherwiſe it could not have been criminal to have had a wrong notion of the means, when they were ignorant of the end. There was this occaſion then for the carnal ſenſe that the ſpiritual could not have ſubſiſted without it, and that we muſt have ſuch helps, whilſt we go through this ſtate of trial to the regions of viſion and happineſs.

I have mentioned but a ſmall part of the evidence which the New Teſtament affords to prove, that a future ſtate ought to have made part of the law by Moſes. However enough hath been ſaid to convince every chriſtian that ſuch a doctrine actually is there, becauſe Chriſt and his apoſtles have aſſerted, that it is—have produced texts from Moſes to prove the certainty of it—have ſaid that he wrote about Chriſt's reſurrection, and ours—that the ceremonies inſtituted by him were intended to deſcribe the Jews' hope in a future State—that the whole law was ſpiritual—was a ſhadow of the good things to come—of the true things—an example and ſhadow of heavenly things—and a figure to the time then preſent. So it was in Moſes's writings whether the Jews ſaw it or no; but numbers are mentioned who did ſee it, who ſaw the promiſes afar off; were

perſuaded of them, and in conſequence thereof expected an happy reſurrection.

But we need not reſt the point here. If it hath appeared from plain arguments drawn from the reaſon of the thing, and from poſitive texts of ſcripture, that the doctrine of a future ſtate ought to be found in the law, may we not fairly conclude that it is there, that it is actually to be found in, and doth make a very great part of the writings of Moſes. One might eaſily ſhew the force of this concluſion, if we had no better proofs: but when we ſhall have proved our ſecond propoſition "that the doctrine of a future ſtate "actually is to be found in, and doth make a "very great part of the writings of Moſes; the "obligation to obſerve every law, rite, and cere-"mony being enforced upon the ſanctions of "future rewards and puniſhments," this will more fully clear up the point. The time will not permit me to prove and enlarge upon it at preſent. I will only treſpaſs upon your patience whilſt I mention one thing, which comes particularly recommended to the ſerious attention of every one in this place, viz. That the articles and homilies of the church of England expreſsly aſſert, that Moſes hath treated of a future ſtate. The 7th article begins thus.

The Old Teſtament is not contrary to the New: for both in the Old and New Teſtament everlaſting

ing life is offered to mankind by Chriſt, who is the only mediator between God and man, being both God and man. Whereof they are not to be heard, which feign that the old fathers did look only for tranſitory promiſes.

The words of the ſecond part of the homily on faith are theſe. This is the chriſtian faith, which theſe holy men (of whom St. Paul ſpeaks in the eleventh chapter of the Hebrews) had, and we alſo ought to have. And although they were not named chriſtian men, yet was it a chriſtian faith that they had, for they looked for all benefits of God the father, through the merits of his Son Jeſu Chriſt, as we do now *. And in effect they and we be all one. We have the ſame faith that they had in God, and they the ſame that we have. And St. Paul ſo much extolleth their faith, becauſe we ſhould not leſs, but rather more give ourſelves wholly unto

* 1 John v. 11. "God hath given us eternal life, and that "life is in his Son; therefore if they knew the Son (Chriſt) they muſt know eternal life. Life and immortality were loſt and forfeited in Adam, and reſtored to us again by Jeſus Chriſt, and how then could there be faith in Chriſt, unleſs there was an aſſurance that he would give them the eternal life forfeited? Can that be faith in Chriſt, which hath no regard to what he was to do and ſuffer for us, or to what end he was to ſuffer? But if it was the ſame faith as we have, then the homily means, that they expected all the ſame advantages as we do here and hereafter from our common Redeemer, and our common faith in him, Heb. vi. 1, 2. Act iv. 2. Rom. vi. 23.

Chriſt,

Chriſt, both in profeſſion and living, now when Chriſt is come, as the old fathers did before his coming. And by all the declaration of St. Paul it is evident, that the true, lively and chriſtian faith is no dead, vain, or unfruitful thing, but a thing of perfect virtue, of wonderful operation, or working and ſtrength, bringing forth all good motions and good works.

If then the articles and homilies of the church of England aſſert, that the fathers of the Jewiſh nation expected a future ſtate of eternal happineſs through the merits of Chriſt, we, who have ſubſcribed to thoſe articles and homilies, muſt believe this doctrine. And if men may diſbelieve the articles and homilies, and yet ſubſcribe to them—and after that ſubſcription write directly againſt thoſe very doctrines to which they have ſubſcribed—and if they ſhould be encouraged and countenanced by numbers, who alſo have ſubſcribed to them—and if that very church, which requires this ſubſcription, ſhould not cenſure ſuch a manifeſt breach of her laws, which ſhe maintains are founded upon the laws of God; this would be a moſt melancholy ſtate of religion, and from ſuch perſons and ſuch proceedings will all chriſtians pray,

Good Lord deliver us.

Future Rewards and Punishments proved to be the Sanctions of the Mosaic Dispensation:

IN A

SECOND SERMON,

ON

MARK xii. 24, 25, *&c.*

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

AT

ST. MARY'S, DECEMBER 6, 1741.

FUTURE REWARDS AND PUNISHMENTS.

MARK xii, 24, 25, &c.

And Jeſus anſwering, ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God?

For when they ſhall riſe from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.

And as touching the dead, that they riſe, have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob?

He is not the God of the dead, but the God of the living; ye therefore do greatly err.

IN a former diſcourſe upon theſe words, I propoſed to prove, "That future rewards and puniſhments were the ſanctions of the Moſaic diſpenſation;" and it was ſhewn in the firſt place, "from the reaſon of the thing," and from the ſcriptures of the New Teſtament, that the doctrine of a future ſtate was taught by Moſes,

Moſes, and known by the Jews—The ſecond point then laid down, which is the matter of our preſent enquiry, is this—

" That the doctrine of a future ſtate actually " is to be found in, and doth make a very great " part of, the writings of Moſes; the obligation " to obſerve every law, rite, and ceremony being " inforced upon the ſanctions of future rewards " and puniſhments."

I. And here two things are aſſerted, viz. " that " the doctrine of a future ſtate actually is to be " found in, and doth make a very great part of " the writings of Moſes." And this I ſhall prove by producing theſe texts from Moſes, wherein he expreſsly mentions it.

II. The other thing aſſerted is, " that the " obligation to obſerve every law, rite, and cere- " mony, is inforced by Moſes upon the ſanctions " of future rewards and puniſhments." And this I ſhall prove from theſe texts, wherein he expreſsly declares, that theſe were the ſanctions of all his laws.

And in order to clear up the truth of theſe two aſſertions, no other method can be taken, but to mention the very words of Moſes, and to ſhew what they expreſs intelligibly, and without a figure: for the view in which I ſhall conſider the paſſages cited from him is this—" The rites " and ſervices of the Moſaic law, prefigured " what Chriſt was to do and ſuffer for the ſalva-

" tion

" tion of mankind." This is a point which cannot be debated among chriſtians, but that the Jews underſtood them in this ſenſe, hath been denied. In what manner then a future ſtate was contained under the types, will not be the ſubject of our preſent enquiry; not becauſe arguments drawn from thence would be inconcluſive, but becauſe it would be more ſatisfactory and to the purpoſe to prove, " That there are " ſuch plain and expreſs paſſages in Moſes, " which treat of a future ſtate, and of future " rewards and puniſhments, that no Jew, who " underſtood Moſes's Writings, could poſſi- " bly be ignorant of theſe doctrines." With this view, then let us conſult the living oracles of God. And

I. The firſt text I ſhall produce is from *Gen. ii. 7. " And the Lord God formed man of the " duſt of the ground, and breathed into his noſ- " trils the breath of life; and man became a " living ſoul." Here the Holy Spirit hath

* Pererii Comm. in Gen. Ludg. 1599, p. 425. " Non eſt " dubitandum ex his paucis verbis quibus Moſes creationem " animæ rationalis indicavit demonſtrari & probari poſſe ani- " mam hominis eſſe immortalem, quod etiam multifariam hoc " libro & aliis ſuis libris Moſes ſignificavit." L. Marii Comm. in Bibl. Col. 1621, p. 23. " Inſpiravit," additur hoc ſpeciatim poſt deſcriptam corporis formationem, ut indicetur animam humanam non educi ex materiâ inſtar aliarum formarum ſed extrinſecûs advenire a Deo, adeoque immortalem eſſe, & corpore independentem.

purpoſely

purpoſely treated of the nature and union of ſoul and body—" He hath revealed that man " was made up of two parts—He hath deſcribed " the original of each—and the eſſential attri- " butes in which they differed." The original of the body of Adam is ſaid to be of the duſt of the ground; the ſoul had a different original, and was created by the father of ſpirits—the one was formed out of matter, and was a living animal—the other, which the Lord God breathed or infuſed into Adam, was produced by his immediate creative act, and was an immaterial and immortal ſoul. Now theſe two attributes diſtinguiſh the ſoul from the body, the diſtinction between them conſiſting chiefly in theſe two things; that the ſoul is not material, and is not mortal. And how could the Holy Spirit, when he purpoſely deſcribed the different nature of ſoul and body, make the diſtinction without mentioning the attributes of difference? As the reaſon of the thing proves this could not be done, ſo neither was it done. For

II. The immortality of the ſoul, is in this text expreſsly revealed. By immortality I mean, " that the ſoul doth not ceaſe to exiſt with the " body; but when the animal frame is diſſolved, " it continues ſtill in the full enjoyment of all its " faculties, and as ſuſceptible of pleaſure and " pain in a future ſtate, as it was in the preſent." And this immortality is here plainly expreſſed:

for the word rendered life, is in the original *plural חיים [Kiim], and uſed here by the Holy Spirit, not merely for the idiom of the language; becauſe, whatever be the idiom of other languages, it is the undoubted idiom of the ſacred language to repreſent things as they are, which it cannot do, if it were to expreſs an attribute of unity by a word carrying in it the idea of plurality; and not uſed for want of a ſingular noun, becauſe it frequently occurs in the † ſingular number: but it is here uſed to expreſs an attribute which diſtinguiſhed the ſoul from the body; for the text ſays, that the body had but life, or was living, in diſtinction to the ſoul which had lives. Now the ſoul which hath lives, muſt of neceſſity have more than one—the preſent life can be but one—therefore the ſoul hath another life---and another life being not the preſent, muſt

* Gen. xxiii. 1. § Crit. Sacr. Tom. i. p. 36. Fagius. "*Et "flavit in nares, &c.* Tria ergo hic ſunt quæ anima immor- "talitatem ſtatuunt——3. Vocabulum חיים [Hajim]——ut "quidant volunt, præſentis & futuri ſeculi vitam, quod ſolúm "anima hominis competit, deſignat. Eſt igitur נשמת חיים "[Niſtmath Hajim]. Flatus ſeu ſpiritus divinus, cæleſtis, "immortalis, ac æternum durans; quibus vocibus pulchre "diſcernit inter animam hominis immortalem, & animam bru- "torum animantium, &c."——§ H. Maius. de Æconomiâ Temporum Vet. Teſt. 1706, p. 152. Spiraculum vitarum dicitur quia omnem vitam conferebat, non tantúm temporalem & corporalem, qualem etiam beſtiæ habent, ſed etiam æternam; ut pridem multi vocis pluralivæ vim exprimere ſunt conati.

† Gen. i. 20, 30. § xlii. 15, 16. § Lev. xiii, 10, &c.

of neceſſity be a future---and a future life, or the ſoul's continuing to exiſt after the diſſolution of the body, being what is meant by the immortality of the ſoul; in this text, therefore it is, as expreſsly as words can ſpeak, revealed, that the ſoul of man is immortal. And how could the Holy Spirit have laid this doctrine open to the Jews in a plainer manner than by revealing, that the ſoul which the Lord God breathed or infuſed into the body of Adam, was not made up of frail materials, and liable to be diſſolved; but did continue to exiſt after its ſeparation? And whilſt the Jews underſtood their own language, how could they be ignorant of a doctrine laid open to them in ſo plain a manner? And

III. Beſides this reaſoning drawn from the meaning of the words, there is an infallible authority which hath fixed their meaning, and thereby unanſwerably proved, that the reaſoning drawn from them is juſt. St. Peter, ſpeaking by the ſame ſpirit of God which ſpake in Moſes, hath proved, that David foretold the reſurrection of Chriſt, when he ſaid, "Thou "ſhalt not leave my ſoul in hell, neither ſhalt "thou ſuffer thy holy one to ſee corruption." And then it immediately follows; *"Thou ſhalt "ſhew

* Lorinus in Act. Apoſt. p. 96. Act iv. v. 28. "Notas mihi "feciſti ſemitas vitæ, &c." De reſurrectione loquitur, & glorificatione corporis & vitâ immortali, ad quam ante Chriſtum nemo

" ſhew me the path of lives." Now, in conſequence of Chriſt's not ſeeing corruption, he was to be ſhewn the path of lives; and therefore the word lives here manifeſtly includes that life which Chriſt entered upon when he roſe from the dead---and this was certainly an immortal life: " For they who are accounted worthy to " obtain a future world and the reſurrection of " the dead, cannot die any more." And conſequently this is an infallible proof, that the word Kiim, is expreſſive of immortality.

IV. But further, the expreſſion doth not only declare, that there is another ſtate beſides this in which the ſoul will exiſt; but it alſo juſtifies the latter part of the definition, " that the ſoul will " be as ſuſceptible of pleaſure and pain in a " future ſtate as it was in the preſent:" For certainly to have life in the proper ſenſe of the word, is to have what always attends life, ſenſation---Life and ſenſation are ideas inſeparably united; ſo that whatever being the one is predicated of the other is of neceſſity implied --and whatever hath ſenſation, muſt alſo have either pleaſure or pain; for pleaſure and pain are only words which ſtand for our ideas of certain ſen-

nemo reſurrexerat, nemo noverat, hoc eſt, expertus fuerat. Id in Pſal. 1 vol. p. 207. Chriſtus autem multo magis ſub perſonâ David ſignificat demonſtratas uni ſibi vias a patre, rationeſque quibus & ipſe & ſui obtinere immortalitatem beatam valerent tum corporis tum animæ, &c.

ſations. The Holy Spirit then aſſerts, that the ſoul lives when ſeparated from the body. Now it is abſurd to ſuppoſe the ſoul living, and yet neither ſenſible of pleaſure nor pain; and therefore, he hath by this aſſertion expreſsly revealed, that the ſoul exiſts in a future ſtate of pleaſure and pain, i. e. of rewards and puniſhments.

From theſe reaſons then it is evident, that the Holy Spirit hath in this text, expreſsly revealed the immortality of the ſoul, and a future ſtate; and this is abundantly confirmed from what is afterwards revealed concerning immortality. Among the other inſtitutions in Eden, (Gen. ii. 9.) the Spirit of God hath mentioned the tree of lives [חיים] "which was a ſacrament inſtituted "to be the earneſt and pledge of eternal life"---*It was a ſacrament: becauſe the virtue attributed to it could not be naturally inherent in it, but muſt have have depended ſolely on the power of the inſtitutor---And it was "inſtituted to be "the earneſt and pledge of eternal life;" becauſe the words aſſert that it was a tree of lives, or immortality; and alſo becauſe, when man had by his ſin forfeited this ſacrament of immortality,

* Capelli Comm. p. 320. Vitæ arbor dicta videtur, non quòd extraordinariâ & ſupernaturali quadam virtute inhærente prædita eſſet ad perpetuandam Adami vitam, ſed quòd Deus voluerit eam eſſe Adamo ſignum, Arrhabonem, & veluti ſacramentum, &c. § And Willet in his Hexapla on Geneſis, p. 28, abundantly proves the ſame.

and

and was taught to expect ſalvation only through faith in Chriſt, that ſalvation through faith in him is ſtill called by the ſame name as the firſt ſacrament of immortality was, viz. the tree of lives---" To him that overcometh," ſaith the Spirit, " will I give to eat of the tree of life " that is in the midſt of the Paradiſe of God ;" (Rev. ii. 7.) and in another place, " Bleſſed are " they that do the commandments of Chriſt, that " they may have right to the tree of life, (Rev. xxii. 14.) Here the New Teſtament borrows an expreſſion from the Old, to deſcribe the life and immortality brought to light by Chriſt ; and therefore the expreſſion uſed in the New Teſtament to convey ideas of an happy immortality, muſt certainly have intelligibly deſcribed that immortality in the Old ; for the words are the ſame in both Teſtaments, and conſequently the ideas which they convey in both muſt be the ſame : ſo that Chriſt is now, to fallen man, what the tree of immortality was to innocent Adam---the virtue attributed to the one, being what is alſo attributed to the other---Chriſt is really to fallen man, the fountain of everlaſting life ; therefore ſuch ſacramentally was the tree of immortality to innocent Adam : for it would be very abſurd, if Chriſt ſhould be made to ſtand inſtead of the tree of immortality, and yet that tree was not inſtituted to effect for the innocent what he hath now effected for ſinners ; becauſe then

then the ſubſtitution would be deſtroyed, and the ideas conveyed by the one or the other would be falſe. The tree of lives therefore was, and was known to be, becauſe the Holy Spirit expreſsly declares it to have been a ſacrament of immortality: ſo that he hath not only revealed, that the ſoul is immortal, but hath alſo revealed what was inſtituted to be the pledge and earneſt of eternal life. And in both theſe paſſages he hath, as plainly as words can ſpeak, expreſsly revealed a future ſtate.

And though theſe texts be not contained in (what is called) the body of the law, yet are they nevertheleſs concluſive; becauſe every Jew who read the one of them, muſt know that he had an immortal ſoul; and becauſe, though he read that the firſt ſacrament of immortality was forfeited, yet he could not avoid reading in the law itſelf, that there was another inſtituted: for the law taught him, not only by expreſſive actions, but alſo by the plaineſt words, though he was a ſinner, yet there was a way ſtill open for him to future happineſs; particularly, in the following paſſage he was taught this literally, and without a figure: God prohibits the eating of blood, upon the penalty of death; and he gives a reaſon for the prohibition---" For the life of the " fleſh is in the blood, and I have given it to you " upon the altar, to make an atonement for your " ſouls; for it is the blood that maketh an atone-

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" ment for the ſoul," (Lev. xvii. 11.) Now, if we take the word here rendered ſoul [נפש] to denote the ſpiritual part of man, this would be a ſelf-evident proof, that ſacrifices were known to have a ſpiritual effect, and as ſuch the atonement they made to regard a future life. But if we take the word to denote what it is always uſed in ſcripture to ſignify, the animal frame, in what ſenſe could the blood make an atonement for it? The end of making an atonement, is to protect and ſecure a criminal from juſtice; and when this atonement is accepted, juſtice is ſatisfied. Now the preſent life was known to have been forfeited by ſin, and how then could the Jews be ſo ſlow of heart as to imagine, that this blood was to atone for the temporal life of the body? Blood could not poſſibly have any ſuch virtue of its own; and it was daily demonſtrated, that it had no ſuch virtue imputed to it: " For, as by one man ſin entered into the world, " and death by ſin; ſo death paſſed upon all " men, becauſe all have ſinned." And ſurely two thouſand years experience had ſufficiently convinced the Jews of this truth, and demonſtrated to them, that they were all to go down to the grave, and that the pit was to ſhut its mouth upon them. Againſt this demonſtration then they could never imagine, that blood was to atone for the temporal life of the body; and therefore they had a demonſtration, that there

was

was ſome other life forfeited, beſides the preſent, for which blood was to atone.

*Now Moſes had taught them, in this text and elſewhere, to look upon ſacrifice in a ſpiritual ſenſe—that ſpiritual ſenſe was the relation it bore to a Redeemer—and the bleſſings derived to mankind by that Redeemer were not temporal---However an exemption from temporal death was not one of theſe bleſſings---And yet the blood which was known to typify the blood of the Redeemer, did preſerve the body from ſome kind of death; which being not from temporal, muſt of neceſſity be from eternal death: for, if only the preſent life had been forfeited by ſin, the debt was always paid; and why then was not juſtice ſatisfied, but when this puniſhment was ſure to be inflicted, it ſtill required a further atonement? And as this atonement reached further than the preſent life, of neceſſity there was another life which was forfeited, and for which the atonement to divine juſtice was made.

And can there be a plainer deſcription of a future ſtate than this? when the offer, who hath

* Exod. xxiv. 8, proved by St. Paul, Heb. ix. 20, 21, &c. to ſignify the blood of Chriſt. § B. Lamy de Tabernaculo Fœd. Par. 1720, p. 475. " Pius Iſraelita, qui immolabat agnum, " non in ſanguine animalis ſpem ſalutis & fiduciam reponebat, " ſed cogitabat alium agnum, viz. Jeſum Chriſtum, qui ſan- " guinem ſuum fuſurus erat pro remiſſione peccatorum."

by

by his ſin forfeited all title to life, brings his ſacrifice before the Lord, with hopes, that ſome more perfect ſacrifice would reſtore him to life; and with theſe hopes ſheds the blood of the creature—This blood God abſolutely forbids him to eat, and the reaſon of the prohibition is thus expreſſed—"I have inſtituted ſacrifice to be a type of the "Redeemer—the blood in which is the life of "the fleſh to be a type of his precious blood, "which he will ſhed to redeem the life of man; "and upon that account I have ſet apart blood "for this uſe—* it is to be put upon the altar to "repreſent his blood who is to make the real "atonement for your life: for all the creatures "in the whole earth are mine, and their blood "can have no merit with me—the blood of the "Redeemer alone can make an atonement for the "life of man; and that life for which his blood "is to atone, cannot be preſent—You will all "be gathered to your fathers, and ſee corruption; and therefore his blood is to atone for

* Critici Sacri. Lon. 1660, p. 817. "Quâ re (Effuſione "ſanguinis ſuper altare) adumbratus (inquiunt Doctores) eſt "verus uſus ſanguinis domini ac ſervatoris noſtri Jeſu Chriſti, "viz. quod ſolus ſanguis illius pro peccatis noſtris effuſus ſit, "placatio pro animabus noſtris, & reconciliatio, & ſanctifica-"tio noſtra." Sam. Clark, A. M. Annotations on the Old and New Teſtament, 1690, Note on Lev. xvii. 11. It is the blood, viz. of the ſacrifice ſacramentally and typically, and of Chriſt that makes atonement really. Rom. iii. 25. Col. i. 20. Heb. ix. 12. And Willet's 2d vol. Hexapla on Lev. p. 409. § H. Maius de Æcon. Temp. Vet. Teſt. p. 387.

"your

" your future life; and as the benefits promiſed
" you through him are ſpiritual, you will then
" feel the effects of his atonement, when your
" bodies ſhall be raiſed from the dead; and ye
" who have believed and obeyed me, ſhall by
" virtue of his atonement be entitled to eternal
" life."

And this conſtruction, it was proved, the words admit of; and it could not be miſtaken by the Jews, becauſe they could never imagine that the blood was to atone for temporal life; and therefore they did know from this text, in which it is ſo expreſsly and intelligibly revealed, that man will exiſt in a future ſtate.

I ſhall ſelect but one paſſage more from the body of the law, the meaning of which is ſo remarkably clear and obvious, that whoever cannot here ſee the doctrine of a future ſtate, muſt indeed put a veil over his face in reading the Old Teſtament. The Holy Spirit, in reciting what God had done for his people, thus explains the intent of ſome of the miracles: " The
" Lord thy God humbled thee, and ſuffered thee
" to hunger, and fed thee with manna (which
" thou kneweſt not, neither did thy fathers
" know) that he might make three know, that
" man * doth not live by bread only, but by
" every

* יחיה the future tenſe, " Man ſhall not live by bread
" only." But bread will ſupport the preſent life; therefore
there

" every [word] that proceedeth out of the " mouth of the Lord doth man live." Deut. viii. 3.—And it is afterwards added—" who fed " thee with manna, that he might humble thee, " and that he might prove thee to do thee good " at thy latter end." Deut. viii. 16. In theſe words the Holy Spirit declares, " God had made " the Jews know that they could not ſubſiſt up- " on temporal ſupport"---that as they conſiſted of two parts, they could not live by bread only, but muſt have ſome ſupport for the ſpiritual life of the ſoul as well as the body: for though he had delivered them from Ægypt " by ſigns and " wonders, and a ſtretched-out arm," and had miraculouſly fed them in the wilderneſs with the bread of heaven; yet this temporal deliverance and ſupport were not what man chiefly wanted, or what was to be his ſole ſubſiſtence. Whilſt the almighty " opened the doors of heaven, and " rained down meat upon them to the full;" at the ſame time he told them, this was not the ſupport they were to live by; for they were not to reſt on the outſide, and feed on the huſks of his manifeſtations. God had regard to the ſoul in all that he did for the Jews; but the natural

there is a life which bread will not ſupport, and that life muſt of neceſſity be either a ſpiritual or a future life, either of which proves the truth of what I am now contending for, viz. That this text is a demonſtration that Moſes hath expreſsly mentioned a future ſtate,

effects

effects of bread cannot reach the ſoul; which requires ſome other than temporal ſupport. But what then is the ſupport required? for if God made them know what they could not live by, certainly he alſo made them know by what man doth live. "Man ſhall not live by bread only, but by every "word that proceedeth out of the mouth of the "Lord ſhall man live." Therefore, whatever be the meaning of "proceeding out of the mouth "of the Lord," this doubtleſs was what man was to live by. Now, after ſin had entered into the world, and mankind became ſubject to temporal and eternal death, Chriſt, by the all-ſufficient ſatisfaction he paid to the divine juſtice, redeemed them from eternal death, and thereby became the ſole fountain of ſpiritual and everlaſting life. And the words directly relate to him, under the character of the giver of life; for all that proceeds from the mouth Jehovah, is an expreſſion uſed for the perfect manifeſtation [מימרא] of God in the fleſh. It is uſed in this ſenſe in the Old Teſtament (Deut. i. 26. § vii. 9. Joſ. ix. 14. 1 Sam. xii. 14, 15. Iſ. lxii. 2.) and is ſo explained by Chriſt in the New: for when he is treating of the ſame ſubject, (viz. manna) he uſes a parallel expreſſion, and calls himſelf the true bread of life, which cometh down from heaven, and giveth life unto the world: and more directly he ſays of himſelf (John viii. 42.) "I proceeded forth, and came "from

" from God ;" and beſides, his application of the words to the tempter, in Matt. iv. 4. Luke iv. 4. demonſtrates, that they are ſignificative of the divinity that was in him, and of that ſpiritual life which flowed from thence.

In this paſſage therefore the Holy Spirit hath expreſly revealed—that the Jews were taught not to reſt upon the types——God, he ſays, intended that they ſhould, nay, he wrought miracles in order that they might look beyond them : for he taught them, that man could not ſubſiſt upon bread only---his ſoul required ſome ſubſiſtence as well as his body---and that the types reſted in could not give ; there being no other fountain of ſpiritual life but what flowed from a perſon of the Deity, who in the fullneſs of time was made fleſh, and gave everlaſting life unto the world.

And this interpretation doth not reſt ſolely on the direct meaning of the words, though this indeed would be ſufficient for conviction ; but there is alſo another authority, the meaning of the words ſettled by that very perſon of the Deity, whoſe coming they foretold : for, upon the Jews telling Chriſt, John vi. 31, &c. " their fathers " did eat manna in the deſert, as it is written " he gave them bread from heaven"---Jeſus anſwers " Moſes gave you not that bread from " heaven, but my father giveth you the true " bread from heaven : for the bread of God is

" he

" he which cometh down from heaven, and " giveth life unto the world. I am the bread " of life "

Now, as Jeſus's anſwer, and what the Jews queſtioned him about, muſt relate to the ſame ſubject; ſo the truths which they eſtabliſh are theſe; 1. That manna was a type of Chriſt; becauſe by it God taught the Jews, that they wanted ſome principle of ſpiritual life, and there is no other but Chriſt; becauſe our Saviour proves, that he had in him all the real effects which were attributed to manna as a type; and alſo becauſe he calls himſelf the * true bread; which word is uſed to denote the real, the very thing or perſon typified, the antitipe, in oppoſition to the type, or what was a ſign of that perſon or thing. 2. And it was known to be a type of Chriſt, becauſe God made the Jews know what was the principle of ſpiritual life; and as he did

* Heb. viii. 2. § ix. 24. Ἀληθινος is oppoſed to typical. Theophylacti Commen. in 4 Evang. Par. 1631, p. 646. Ὁ Κυριος ἡμων Ιησους ἀποκρινεται αὐτοις; ὁτι ὁ Μωσης δεδωκεν ὑμιν τον ἀρτον, τουτεστι, ὁτι ὁ Μωσης δεδωκεν ὑμιν τον ἀληθινον ἀρτον, ἀλλα παντα τα τοτε γινομενα Τυποι ἡσαν των νυν γινωμενων. Ὁ γαρ Μωσης Τυπον ἐπειχε τω Θεω, τω ἀληθινω των νοητων Ἰσραηλιτων ποιμενι, ὁ δε ἀρτος ἐκεινος Τυπος ἐμελε του ἐκ των Ὀυρανων καταβαντος, καὶ ἀληθως τρεφοντος, καὶ ἀληθινω ὑπαρχοντος· λεγει δ' εκαστον ἀληθινον ἀρτον, ἐκ ὡς του Μαννα Ψευδους ὀντος αλλ' επειδε ἐκεινος Τυπος ἡν καὶ Σκια, καὶ ἐκ ἀυτοαληθεια: ΚΥΡΙΩΣ γαρ Μαννα ὁ μονογενης Υιος του Θεου ἀνθρωπος γενομενος. 1 Cor. x. 3. § Ægidii Hunnii Comm. in Joh. Witeb. 1608, p. 772.

this

this by giving them manna, then they did know that it was a type of Chriſt. 3. And this alſo proves, that they knew what was meant by "proceeding from the mouth of Jehovah"---For, if manna was typical of Chriſt the giver of life---and known by the Jews to be typical---and known from this expreſſion: and when our Saviour, ſpeaking of his being the true bread of life in oppoſition to manna, ſays, "that he came "down from heaven, came from the father to "give life to the world;" then theſe words of the New Teſtament muſt be of the ſame import with thoſe of the Old: for in both they are uſed upon the ſame ſubject, to deſcribe the ſame perſon, conſidered in the ſame reſpect, as the giver of life, and therefore this is a proof from the reaſon of the thing, that the meaning of the words was before faithfully rendered; and the concluſion from them, as they ſtand now explained, is this.

Moſes lays down a propoſition, and poſitively aſſerts, that God had made the Jews underſtand it---Chriſt explains this propoſition, and ſhews how it ought to be underſtood---Now he could not explain it in a different ſenſe from what the Jews underſtood it in, becauſe God made the Jews underſtand it in a ſpiritual ſenſe, and in that ſenſe Chriſt explained it; and therefore it is evident, from the teſtimony of two infallible witneſſes, that the Jews knew Chriſt was to

come down from heaven, and give ſpiritual life unto the world. And this is an expreſs and a literal proof, that the doctrine of a future ſtate was contained in, and was known to be contained in, the writings of Moſes.

From the authority of theſe few texts, which have been at preſent conſidered, there is ſufficient reaſon to conclude, that the doctrine of a future ſtate is expreſsly mentioned in the writings of Moſes. I paſs on therefore to the ſecond thing aſſerted, which indeed hath been in part already proved: for when God revealed a future ſtate to the Jews, and the conditions upon which they were to be entitled to happineſs in that ſtate, certainly every Jew who deſired and aimed at happineſs, was laid under an indiſpenſable obligation to obſerve the conditions as the ſole means to attain it; and that happineſs which laid him under this obligation, was an enforcement to obſerve the conditions—and an enforcement to obſervance is what properly conſtitutes a ſanction.

II. But not to inſiſt upon this—I proceed more particularly to prove, "That the obligation "to obſerve every law, rite, and ceremony is "enforced by Moſes, upon the ſanctions of fu- "ture rewards and puniſhments."

Now, in reading the books of Moſes, it cannot but be obſerved, that there is one ſanction which runs throughout the body of the law; and

there

there is no ceremony, not the moſt minute rite, but what is enforced upon that ſanction—To a great part of the laws it is particularly added, and not to all of them in general, that the obligation to do this, or avoid that, was founded upon the Lord's being their God. The Jews are required in particular to keep the * ten commandments—† the paſſover, the jubilee, the feaſts, and all the other weightier matters of the law; becauſe the Lord was their God—and upon the ſame ſanction they are required in general to keep ‡ ALL the commandments, and ALL the ſtatutes, to do ALL the judgments, and walk therein. This is ſo frequently inſiſted upon, that there can be no doubt of its being the ſanction of all the Moſaic laws—The only enquiry then is, what is the meaning of this ſanction? Under what character is God here to be conſidered, or what is the ground of obligation? Doth God's claiming obedience of the Jews, becauſe He Jehovah was their God, relate to ſome temporal character which God ſupported among the Jews, and to the temporal rewards and puniſhments which he under that

* Exod. xx. 2. § Deut. v. 6. § J. H. Maius de Æconomiâ Vet. Teſt. p. 415.

† Lev. xxiii. 43. § xxv. 17.

‡ Lev. xi. 44. § xviii. 3, 4. § xx. 7. Numb. xv. 40, 41. § Deut. iv. 34 to 41. § xxvi. 16, 17. § xxviii. 58. § 2 Chron xx. 20.

character diſtributed---or is this properly, and in its primary ſenſe, the ſanction of future? Future rewards and puniſhments will appear to be what God intended, and what the Jews underſtood, for the following reaſons——

1. And the firſt is, That the word Jehovah is not ſuppoſed to carry in it any ſenſe of relation; and yet ſome relation is certainly implied in this ſanction. As it denotes that eſſence which hath exiſtence and all perfections in and of itſelf, it hath no reſpect to mankind, either as created or redeemed. The eſſence indeed, and the perſons in it reſpect us in both theſe relations; but then there are other words to deſcribe them, and Jehovah is never uſed in ſcripture; and it cannot be uſed, becauſe the idea of the word is abſolute, with relative pronouns, as it might be if the word expreſſed either of theſe relations. It is a term of diſtinction, ſignifying the different manner in which the divine eſſence exiſts from all other eſſences. Now a term uſed to diſtinguiſh God from other beings and things, cannot be deſcriptive of the relation he ſtood in to the Jews under the theocracy: for a term which doth not imply in it any relation, cannot be uſed in a relative ſenſe; and therefore it is not expreſſive of God as head of the Jewiſh ſtate, nor conſequently of the temporal ſanctions, which he as head of that ſtate was engaged to execute.

2. And

2. And beſides, the ſanction now mentioned is not thus worded, "I demand your obedience, "becauſe I am Jehovah; but, becauſe I Jeho-"vah am your God:" ſo the obligation ariſes from, and is enforced upon, that relation, in which Jehovah was to be conſidered. He was to be conſidered under the character of their God, and upon that account obeyed; and therefore the ſanction is expreſſed in that term of relation, and not in the word Jehovah.

3. And though the word God (or Elahim) be certainly a term of relation, as the * relative pronouns frequently joined with it demonſtrate, and muſt therefore expreſs ſome beneficent character which God ſupports, yet it cannot poſſibly be that relation which he ſtood in to the Jews under the theocracy: for if the word ſtands for this relation, how can he in that ſenſe be ſaid to be the God or Elahim of the whole earth? (Iſa. liv. 5.) The God of the whole earth could not be a local tutelary deity: for that would be a contradiction in terms—what is local being limited and confined—and what is limited and confined being not univerſal: ſo that as theocracy was a form of government peculiar to the Jews, if this term of relation reſpected God as head of that government, how could it be applied to him in an univerſal ſenſe? None of the nations were un-

* —my—they—our—your—their Elahim, &c.

der ſuch a government, and yet all the nations ſtood in that relation to God (whatever relation it be) which this word expreſſes; and therefore the word cannot be ſolely applied to the character which God ſuſtained under the theocracy, or any relation in which God was to be conſidered as head of that particular form of government: and by conſequence we ſhall not come at the true idea of the word, unleſs we conſider the God of the whole earth under ſome other relation than that of a local tutelary Deity.

4. And beſides, how could a word, uſed from the foundation of the world, carrying in it the idea of an univerſal relation, denote a particular one, which did not exiſt till after two thouſand years. From the beginning the Deity was known and worſhipped under this name; and after the theocracy ceaſed, it was ſtill his appellation as well as before. (1 Sam. viii. 7, &c.) It cannot then carry in it any particular deſignation of God's being placed at the head of the Jewiſh common-wealth, becauſe it is not appropriated to him in that reſpect; and therefore, whatever ſanctions it includes, they certainly were not thoſe temporal ſanctions which were ſolely appropriated to the theocratic government, and which God was then engaged to execute.

5. And farther, it cannot be uſed to expreſs that relation in which God ſtood to the Jews as their

their deliverer from Egypt, becauſe the nations who had received no ſuch deliverance, did yet worſhip God under this name; and becauſe the heads of the Jewiſh people, though not related in this ſenſe, did yet call Jehovah their God: nay, even before it was foretold that their ſeed ſhould go down into Egypt, and ſhould be brought into bondage; but ſhould be delivered by ſigns and wonders, and a ſtretched-out arm: even before this was revealed, the patriarchs knew and worſhipped God under this relation; and therefore it cannot be the particular deſignation of God conſidered as the deliverer of the Jews from Egypt, or as their Redeemer from the houſe of bondage.

6. And in the next place, as the word God, or Elahim, is certainly expreſſive of ſome beneficent relation in which God ſtands to all his creatures; ſo muſt it therefore denote either the univerſal relation he ſtands in to them as their Creator, or Redeemer: for under theſe two, all the relations he ſtands in to mankind in general are included. As to the character of Governor of the world, that ſince the fall could not have been a beneficent relation to ſinners without a Redeemer; and yet the relation expreſſed by the word Elahim, is indiſputably a beneficent one. And beſides, the ſame perſon is now both the Redeemer and Governor of the world—"All "power in heaven and earth being committed to "Chriſt;"

" Chriſt;" and therefore that relation, which is but a conſequence of redemption, ought not, and indeed cannot be conſidered ſeparately from it. And as to the univerſal character God ſuſtains as Creator, the word cannot be deſcriptive of this relation: for, as a verb or a noun, it is never uſed in any ſuch ſenſe—and there is but one word [בּרא] uſed throughout the ſcriptures to denote the ſingle and omnipotent act of creation---and alſo becauſe it is uſed as a name of God in the participle paſſive [אלוה], where it cannot be applied to him in the ſenſe of creation; for it would be blaſphemy to ſay of God, it undefies him to ſay, " He who was created." It is manifeſt then, from the reaſon of the thing, that the word carries in it ſome idea of God conſidered as our Redeemer, and is expreſſive of that univerſal and * moſt beneficent relation.

7. Now it is the belief of every chriſtian---That the Deity foreſaw the fall of man; and before it happened, had provided a ſuitable remedy.—This remedy was the redemption purchaſed by Chriſt; and the ſcriptures have repreſented each perſon of the Deity as covenanting to perform a certain part in the œconomy of that redemption—God the Father is there repreſented as demanding ſatisfaction for ſin, and

* Deut. vii. 9. Pſ. lxii. 1, 6, 7, 8. § lxxxv. 5. § xlii. 6 § xcviii. 3. Iſa. lii. 10. In theſe, and many other places, ſalvation is manifeſtly included in the word Elahim.

covenanting upon a full ſatisfaction made to pardon ſinners—God the Son, as covenanting to make that full ſatisfaction to the Father, and thereby redeem mankind—and God the Holy Ghoſt, as covenanting to make that ſatisfaction effectual to the ends propoſed, as ſanctifying believers. That the ever-bleſſed Trinity did make this covenant, and actually have performed it, is the foundation of our faith and hopes; and that fallen man might never want evidence for theſe truths, and might therefore always have powerful motives to make proper returns of love and obedience, the Divine Perſons were mercifully pleaſed to repreſent themſelves to ſinners, under the idea of perſons who had made ſuch a covenant to redeem them; which idea the word Elahim conveys. For

8. The term * (Elah) in human affairs is certainly uſed to expreſs that conditional penalty which they who have entered into a covenant upon oath have laid themſelves under. And why may not this be the idea in divine affairs? There is no other word in the language but this from whence it can be derived; and if this be its certain derivation, then it muſt have the ſame idea as the word from whence it is derived: for it is an invariable rule in the ſacred language—

* Gen. xxiv. 41. § xxvi. 28. Deut. xxix. 13, 18, 20.

That

* That all words of the ſame letters, and conſequently of the ſame root, muſt have the ſame idea. So that if entering into ſuch a covenant be an action which we can predicate of God, then the divine name may, without offence, allude to that covenant. Now the ſcriptures frequently predicate this action of God—He is ſaid to "ſwear by himſelf." Gen. xxii. 16. "To have ſworn to Abraham—and to have "made an oath unto Iſaac, that in their ſeed "all the nations of the earth ſhould be bleſſed." 1 Chron. xvi. 16. And if, without derogating from the divine perfections, he made this oath concerning Chriſt the univerſal bleſſing to theſe particular perſons, why might not the ſame be made for the general good of all men? But it was made to particulars, to induce a full truſt and reliance on what God had ſworn to perform; and with the ſame view God made it unto all men: "For being willing more abundantly "to ſhew to the heirs of promiſe the immuta-"bility of his counſel (to redeem man) he con-"firmed it by an oath, that man might have "two immutable things to truſt to, in either of "which it was impoſſible for God to lie."

* "Tela ignea Satanæ," &c. p. 406. Verus eſt utique non minus, quam pervulgatus Judæorum Canon—i. e. Nunquam Scripturæ aliquod dictum omne nativum verborum ſenſum amittit.

Heb.

Heb. vi. 17, 18. This is a proof that the action implies no imperfection in it, and therefore the name implies none.—" It is impoſſible God " ſhould lie."—This is an imperfection he cannot be liable to---but why then have the ſcriptures ſo worded the manner of the Divine Perſons entering into the chriſtian covenant? St. Paul ſays they ſo worded it to " give man the ſtrongeſt " aſſurance of the immutability of God's counſel " to redeem him." This was the reaſon why they repreſented themſelves as entering into ſuch a covenant, and as aſſuming the name from thence of perſons who had laid themſelves under an obligation to perform it.---And therefore as the word Elah is expreſſive of a certain action--- and as the Elahim are repreſented in ſcripture to be the agents or doers of that action, certainly it can be no diminution of the divine perfections for God to be called by a name expreſſive of that action, for the name only expreſſes, what all the ſcriptures bear witneſs of, that he had done. And as the action was an inſtance of the greateſt mercy which God could ſhew to his fallen creatures, ſurely that mercy was heightened by revealing himſelf to them under that merciful name.

It being then conſiſtent with the divine perfections to enter into a covenant, and be under an obligation to the performance of it---and there being but one verb in the language from whence

whence the word Elahim can be derived---and the certain meaning of that verb being to lie under the obligation of an oath to the performance of ſome covenant; therefore it is evident, this is the idea of the word---And that the covenant which it expreſſes was the goſpel-covenant is manifeſt, from the reaſon of the thing, which proved the relation expreſſed by this word, could be no other but that of redemption *; and from the uſage of the word in ſcripture, where it is frequently confined to this ſenſe†; and from there being no mention in ſcripture, that any other but the goſpel-covenant was revealed ſince the fall of man. And therefore, when the word is applied to the perſons of the divine eſſence, it repreſents them as under an obligation, which they voluntarily entered into, to perform the goſpel-covenant, and ſave their fallen depraved creatures---and upon this ſenſe of the word, the ſanctions of temporal rewards and puniſhments could not be eſtabliſhed: for when

* Pſ. lxxviii. 22. Iſa. xlv. 21. Hoſ. xiii. 4. § vi. 6. Judges x. 14. Jer. ii. 28.

† To ſave, to redeem, to deliver, being generally attributed to the Elahim, Pſ. iii. 3. "many ſay of my ſoul, there is no "ſalvation for it in the Elahim, Selah," mind this. Heb. xi. 16. "Wherefore God is not aſhamed to be called their God, be-"cauſe he hath prepared for them an (heavenly) city." Here the reaſon given why God called himſelf their God, demonſtrates that the word Elahim relates to, and is expreſſive of, the goſpel-covenant.

God

God promulges his laws, and requires obedience of the Jews upon this ſanction---becauſe I, Jehovah am your God, the obligation expreſſed in theſe words is this.

" That ſyſtem of laws which I have given you, " ye are to remember to keep and obey ; for your " all depends upon your obedience---It is obe- " dience which ſecures you of my protection here " ---But what the ſyſtem of laws I have now given " you, chiefly aims at, is my protection hereafter ; " and therefore, in order to gain your obedience, I " have inforced my laws upon this ſtronger " ſanction---I have made your title to the benefits " of redemption, depend on your believing and " obeying what I have required---You are con- " vinced, that the perſons of the divine eſſence " have covenanted to redeem you from ſin and " death---This they cannot do for you here--- " Theſe ſpiritual benefits of redemption muſt be " conferred in a future ſtate---And you will not " receive any of theſe benefits in that ſtate, " unleſs you believe and do in this, what I have " required."

9. And this interpretation, which is drawn from the reaſon of the thing, and the expreſs meaning of the words, is fully juſtified by Chriſt's argument in the text. Our Saviour there aſſerts, that the term Elahim (for this is the word in the text he quotes, Exod. iii, 6.) is a term of relation ; and it is expreſſive of ſome beneficent relation,

which the Sadducees propoſed, was an objection againſt the reſurrection; and as Chriſt's anſwer cannot but be to the purpoſe, it muſt be an argument for the truth of this doctrine. Now the exordium to this proof ſets forth, that the reſurrection was taught in the book of Moſes---the proof is a text from that book of Moſes wherein it was taught---and therefore the exordium muſt directly refer to this proof, and nothing elſe*. And what can be a direct introduction to a proof, if this be not? Have ye not read concerning the reſurrection of the dead in the book of Moſes? And then immediately follows the proof which they might have read concerning the reſurrection. Can any words more plainly declare, that the reſurrection of the dead was taught in the books of Moſes, and that this particular text was a proof of it?

But if the deſign of Chriſt's argument was to prove, that Moſes had ſhewed the dead were to be raiſed, wherein lies the concluſiveneſs of it? To be the God or Elahim of Abraham, Iſaac, and

* Corn. á Lapide, Ludg. 1638, 1 vol. p. 409, 410. Ego ſum Deus Abrahæ, &c. Chriſtus non contentus ſolviſſe Sadducæorum objectionem contra reſurrectionem inſuper eandem illis probat ex dicto Dei ad Moſen, ego ſum Deus Abrahæ, &c. § Dr. Stanhope's Ep. & Goſp. 3d. vol. p. 425. "The force "of this argument there is no room to doubt, after our bleſſed "Lord himſelf hath made uſe of it to confute the Sadducees "error, and to prove a reſurrection."

Jacob,

Jacob, it was before proved was to ſtand related to them under the character of Redeemer, and particularly to be under a covenant to redeem them from ſin and death: for redemption could not regard fallen man in any other reſpect than as a ſinner, and as liable to the puniſhment of ſin. Now it was impoſſible that God, who had repreſented himſelf to them, as under a covenant, ſhould lie---And yet all theſe patriarchs ſuffered death, the puniſhment of ſin; and whilſt their bodies continued in the grave, they had not received the benefit of God's being under ſuch a covenant, becauſe by that covenant, man was to be redeemed from ſin and death; but whilſt death reigned over the patriarchs, they had not received that redemption; and therefore, ſince that redemption was not effected and compleated in this world, of neceſſity there muſt be another world, in which their bodies will be raiſed to life and immortality*.

And beſides, even when theſe patriarchs were dead, God ſtill ſtood in that beneficent relation to them, which the word Elahim expreſſes---Now that beneficent relation, doth not reſpect

* Th. Cartwright, Harmonia Evang. Ludg. 1647, p. 799. Ego ſum Deus Abrahæ, Deus Iſaaci, & Deus Jacobi. Non poteſt autem fœderatus Deus eſſe eorum qui mortui non exiſtunt amplius; eſt igitur vivorum, idque non animabus modo, ſed, quia Deo omnia præſentia ſunt corporibus ſuo tempore excitandis. || F. Illyrici Gloſſ. in 4 Evang. Baſil 1570, p. 97. Eſſe Deum alicujus, tum ſalvificam opem Dei erga illum, &c.

mankind

mankind as dead, but as living---God is not the God of the dead---He is not the Elahim of thoſe who are to lie for ever under the power of death ---He cannot be ſaid to ſtand in any beneficent relation to them ; for a beneficent relation regards them who are ſenſible of God ; but they cannot be ſenſible of it over whom death reigneth for ever. The living, the living only are ſenſible of good, and God is the God of the living ; and yet, if the patriarchs be dead for ever, he cannot be the God of the living. Whilſt their bodies continue in the Grave---they are dead : but he hath covenanted not to be the God of the dead ; their bodies therefore muſt riſe from the dead before he can fulfil the goſpel-covenant---He muſt raiſe them up unto a future life, before he can be what his name Elahim imports : for he cannot act up to, and compleat that beneficent relation which he ſtands in to them, until their bodies be raiſed from the dead. Then ſhall they be of the number of thoſe happy living, who will praiſe him indeed, when feeling the bleſſed effects of that beneficent relation, they ſhall have a conviction from ſenſe, which we now can have only from faith---That God is not the God of the dead, but of the living.

Chriſt then, who is an infallible interpreter of Moſes, aſſerts, that Moſes hath treated of the reſurrection of the dead---He brings an argument from Moſes to prove it---The argument is---God

ſays unto Moſes, that he was nevertheleſs the Elahim of Abraham, Iſaac, and Jacob, though they were dead---being their Elahim even then, Chriſt declares, is a proof that he ſtill ſtood in ſome beneficent relation to them---But he could not ſtand in any beneficent relation to thoſe who were dead for ever, becauſe he is not the God of the dead; therefore that beneficent relation regards them as living, and they cannot be living till raiſed from the dead. Now all the laws of Moſes are enforced upon this ſanction, Ye ſhall obey me, becauſe I Jehovah am your Elahim; and Chriſt hath purpoſely demonſtrated, that the reſurrection of the dead is a part of this ſanction, conſequently I infer from the infallible interpretation of Jeſus Chriſt---That the obligation to obſerve every law, rite, and ceremony is inforced under the Moſaic diſpenſation, upon the ſanctions of future rewards and puniſhments.

And though this concluſion be drawn from the expreſs meaning of Moſes's words, and that meaning be confirmed by the unanſwerable authority of Chriſt, either of which would be abundantly ſufficient to evince what were the Moſaic ſanctions; yet I ſhall add to them another paſſage, wherein it is expreſsly and literally aſſerted, not only that future rewards and puniſhments were the ſanctions of the whole law, but alſo that God had taught the Jews, and they

knew---that his laws were eſtabliſhed upon theſe ſanctions. And the paſſage is this——

" For this commandment, which I command " thee this day, it is not hidden from thee, " neither is it far off:" Deut. xxx. 11. So that whatever be the meaning of this commandment, the Jews did underſtand it---if it was not hidden from, of neceſſity it muſt be known unto them--- For not to hide is to diſcover, and to diſcover is to know. Now St. Paul, ſpeaking by the ſame Spirit which ſpake in Moſes, ſays, that this commandment, the meaning of which the Jews knew, treats of Juſtification by faith in Chriſt. The words themſelves indeed do clearly and fully deſcribe that juſtification; but ſince an infallible interpreter hath explained them, and Moſes hath declared that the Jews underſtood them in the ſenſe thus explained, the argument therefore will be equally concluſive, without particularly proving what is the ſenſe of the words from the text itſelf: for the Jews did certainly underſtand them in the true ſenſe, and St. Paul could not explain them in any other. And his interpretation is this; " When Moſes ſpeaketh on this wiſe, " concerning the juſtification which is of faith, " ſay not in thine heart, who ſhall aſcend into " heaven?" Deut. xxx. 12. " St. Paul ſays the " Jews knew that this meant to bring Chriſt " from above," Rom. x 16. And when Moſes ſays, " Who ſhall deſcend into the deep, and

" bring

" bring the word unto us, that we may hear it " and do it?" The apoſtle declares the Jews knew that this meant to bring up Chriſt again from the dead. And when Moſes tells the Jews, " the " words is nigh thee, even in thy mouth and in " thy heart;" the apoſtle aſſerts they hereby underſtood, that ſame word of faith which he preached. St. Paul then hath informed us what the Jews underſtood--they knew that Chriſt was to come down from heaven---was to die---and riſe again from the dead----and they alſo knew that word of faith which the apoſtle preached, viz. " That if they ſhould confeſs with their " mouth the Lord Jeſus, and believe that God " would raiſe him from the dead, they ſhould " be ſaved."

And after Moſes hath thus revealed---that man is to be juſtified by faith in Chriſt---he proceeds to ſhew what was the conſequence of his revealing this doctrine; and it followed from thence, that he had thereby offered to, and ſet before, the believing Jews, the means to an happy immortality; and to the unbelieving, death. " See," ſays he, " I have ſet before thee " this day, lives and good, and death and evil," Rom. v. 15. The word lives, it was before proved, was in its literal and primary ſenſe expreſſive of a future life and immortality; and the reaſon of the thing here demonſtrates, that this is the ſenſe of the word: for the life which

Moſes in this text ſet before them, could not be a temporal one---it was ſuch a life as ſhould flow from their being juſtified---but by being accounted juſt and righteous in the ſight of God through the merits of Chriſt, they could not thereupon be entitled to temporal rewards. All the bleſſings derived to mankind from Chriſt, are of a ſpiritual nature; and juſtification by him being ſpiritual, cannot regard the preſent life; for the preſent life was forfeited by ſin: and if men were to be accounted juſt and righteous before God through the merits of Chriſt, with reſpect to the preſent life, then the preſent life ought not to be taken away from them who are ſo juſtified. But length of days is found to be no conſequence of juſtification. We are all in a conſtant ſucceſſion removed from off the ſtage of the world; and how then can our juſtification in any ſenſe reſpect the preſent life, ſince the virtue flowing from it cannot be received till we have paſſed through the grave and gate of death? It is evident then from the reaſon of the thing, as well as from the meaning of the words, that the lives Moſes here ſet before the Jews, included a future and immortal life: for that is the conſequence of juſtification. And as the ſenſe of the text was not hidden from them, it follows, they knew they were to be juſtified before God through faith in Chriſt, in order to their obtaining an happy immortality.

And

And that this immortality was the ſanction upon which Moſes inforced obedience to all his laws, is evident from the following verſe---*"See," ſays he, "I have ſet before thee this day "a future life of happineſs and miſery; in that I "command thee to love the Lord thy God, to "walk in his ways, and to keep his command-"ments, and his ſtatutes, and his judgments," Deut. xxx. 16. Now, under the expreſſions---of walking in the ways of God---and keeping his commandments, ſtatutes, and judgments, are included all the rites and ſervices of the law: and by commanding the Jews to keep theſe rites and ſervices, Moſes ſays he had ſet before them a future life of happineſs and miſery; and if he commanded them to keep the law, and to them who kept it, he offered future happineſs, then this future happineſs was propoſed to them as a motive to obedience---and whatever was propoſed to them as a motive to obey the law, was of neceſſity a ſanction to inforce that obedience; becauſe, ſo far as it was a motive, it obliged---and obligation is what conſtitutes a ſanction. And therefore, as Moſes had taught the Jews (in the words before) that they were to be juſtified by faith in Chriſt---and that an happy immortality was the conſequence of this juſtification: ſo he here

* 2 Eſd. vii. 59, aſſerts, that the life Moſes mentions in this verſe, was an immortal one.

makes

makes obedience to the whole law, an abſolutely neceſſary condition to attain that immortality; and thereby he makes the immortality, which was conſequent on juſtification, the ſanction upon which he inforces obedience, and of courſe he gives us further reaſon to conclude --that the obligation to obſerve every law, rite, and ceremony, is inforced under the Moſaic diſpenſation, upon the ſanctions of future rewards and puniſhments.

Theſe indeed are but a ſmall number of thoſe texts from whence this concluſion might be ſupported; but however, theſe will be ſufficient at preſent, becauſe if a future ſtate, and future rewards and puniſhments be taught in thoſe now produced, then the two propoſitions at firſt laid down are fully juſtified; and nothing remains but to give a general view of the ſubject, and to ſhew how it ought to have been treated, and how it came to be miſunderſtood. And the texts already and hereafter to be cited upon this ſubject, will have their due weight when it is obſerved—that the law by Moſes, and the goſpel by Chriſt, are but two parts of one and the ſame diſpenſation---the goſpel-covenant runs through and conſtitutes the eſſence of both: for ſince the fall of Adam that covenant was the ſame to Chriſt, and from him it will be the ſame to the end of the world---"There was never any "other name given among men, whereby ſin-

"ners

" ners might be ſaved, but that of Jeſus Chriſt." Now the promiſes annexed to the goſpel-covenant as ſuch, were always the ſame; for that covenant regarded men as ſinners---It promiſed them remiſſion of ſins---The benefit of having their ſins remitted, is not a temporal one---becauſe ſins are therefore remitted, that ſinners may eſcape the puniſhment which was their due; but under the goſpel-covenant, as ſuch, the puniſhment due to ſinners is not inflicted in this world: for remiſſion of ſins through a mediator---and the divine favour---and a title to happineſs, are the privileges of the goſpel-covenant; and all theſe privileges are of a ſpiritual nature, and regard ſinners not merely as living in this world, but as candidates for another. And theſe privileges of the goſpel-covenant are delivered by Moſes in the Old Teſtament, as well as by Chriſt in the New: for both in the Old and New Teſtaments everlaſting life is offered to ſinners by Jeſus Chriſt. Indeed this goſpel-covenant was adminiſtered in a different manner before our Saviour came, from what it hath been ſince; and it is for want of attending to what would of neceſſity follow from ſuch different adminiſtration, that the end and meaning of the Moſaic law hath been ſo greatly miſtaken: for if men had well underſtood the reaſons of that different adminiſtration, they could never have fallen into theſe two dangerous errors, which laid the foundation

tion of an opinion, that Moſes had not treated of future rewards and puniſhments. And the

1. Firſt error aroſe from miſtaking the end and ſignificancy of the types.---Now a type is an outward and viſible ſign, inſtituted by God to repreſent ſome ſpiritual perſon or object---That the outward and viſible ſign was inſtituted to this end, is evident from hence, that the goſpel-covenant was revealed upon the fall, and the types were inſtituted at the ſame time, to create and preſerve faith and hopes in what was promiſed by that covenant. The time of their inſtitution appears from Abel's offering ſacrifice; and the end of their inſtitution from his offering through faith in Chriſt. Now faith in Chriſt being a qualification for receiving the benefits of the goſpel-covenant---and ſacrifice being the typical rite by which Abel expreſſed that faith---This typical right therefore muſt have been inſtituted to this end, becauſe without ſuch inſtitution it was contrary to all principles of reaſon, that there ſhould be any connection between the ideas of faith in Chriſt and ſacrifice. This typical rite then, which is the ſum and ſubſtance of the law, and which with the ſacrificial rites makes up a great part of it, was inſtituted upon the fall along with the goſpel-covenant. And it appears from this one inſtance (to omit others) for what end the types were inſtituted. Now, if the end of inſtituting them was to preſerve faith

and hopes in what the goſpel-covenant promiſed, then they muſt have been ſignificant of what was promiſed---To be able to preſerve faith and hopes is not the attribute of an inſignificant rite ---before it could be able to do this, it muſt have ſpoke an intelligible language: for when God revealed to fallen man the promiſe of life and immortality, and inſtituted an outward action to keep in mind what he had promiſed, certainly that action was expreſſive of this promiſe; and what it expreſſed was as well underſtood by the Jews, who knew the goſpel-covenant, as it is by us: for the whole of this covenant is ſpiritual; and wherever the covenant was known, there it was alſo certainly known that the types were ſpiritual, becauſe the covenant was always a ſure key to decypher the types. And why then might not a ſacrifice ſpeak the ſame thing as intelligibly to a Jew, as the holy communion doth to a chriſtian? Since, though the one looked forward to what ſhould be done, and the other looks backward to what hath been done; yet they both regard the ſame part of the goſpel-covenant---the death and ſatisfaction of Chriſt.

This then was the end and ſignificancy of the types---The goſpel-covenant was revealed upon the fall---and the types were then inſtituted to the end that they might preſerve faith and hopes in what was promiſed by that covenant---the immortality which fallen man had forfeited, was therein

therein promiſed to be reſtored him through a redeemer---and the infinite wiſdom of God ſo contrived the types as they might in the moſt intelligible manner (that material objects can deſcribe ſpiritual) ſignify the Redeemer, and immortality through him---and as this goſpel-covenant was always known to ſome believers; from hence therefore it is certain, that at all times, from the firſt inſtitution of the types till their completion by Chriſt, believers underſtood the types in a ſpiritual ſenſe, and knew that they related to the Redeemer and immortality through him, which were promiſed by the goſpel-covenant.

2. And from miſtaking the end and ſignificancy of the types, a ſecond error took its riſe, viz. "That becauſe the types could not give, "therefore they did not teach eternal life;" which error hath been already exploded: for the law was founded upon the goſpel-covenant, and the types were inſtituted to teach men what was promiſed through him who was to fulfil that covenant; ſo that, though the types of themſelves could not ſave, yet the goſpel-covenant certainly could, on which they were founded, and to which they referred. But then, before Chriſt came, the ſalvation to which men were entitled by that covenant, muſt of neceſſity have been differently worded from what it is ſince. Before he came there could be no inſtitution which could actually give or confer eternal life---

It

It might indeed be offered and ſet before men---And it was---the types pointed at Chriſt, and through him to eternal life---but then Chriſt was the middle term, and without him there could be no poſſible connection between the types and eternal life: therefore, before Chriſt came, eternal life could only be offered, ſet before, and promiſed to mankind. To give and to confer life is the attribute of our Redeemer---and when he came into the world, he aſſured his diſciples and the Jews, " that he came down from hea-" ven to give eternal life unto the world." Of neceſſity then the Old Teſtament muſt be worded different from the new in this reſpect. But nevertheleſs it will not follow, " that becauſe " eternal life is now given us by Chriſt, there-" fore it was not promiſed by Moſes:" It will rather follow, that the New Teſtament being the completion of the Old, whatever is fulfilled by the one, was promiſed under the other. And as eternal life was promiſed under the law by the goſpel-covenant, then certainly that promiſe was a ſufficient ſanction to inforce obedience upon: for, before Chriſt had done and ſuffered what was foretold, the happineſs promiſed through what he was to do and ſuffer, was then the ſtrongeſt obligation to obedience; and ſo far as it was an obligation, it was alſo a ſanction to inforce that obedience. Now the New Teſtament is very expreſs, that eternal life was promiſed

miſed through Chriſt under the law---the articles and the homilies of our church aſſert the ſame---and texts have been now produced from Moſes, wherein he ſecures obedience to his laws upon motives drawn from the goſpel-covenant, and inforces it upon the ſanctions of theſe rewards and puniſhments which that covenant offered; and therefore it can be no objection to theſe ſanctions---that eternal life could not be had by the law, ſince it was promiſed under the law; and upon that promiſe of eternal life the ſanctions of the Moſaic diſpenſation are eſtabliſhed.

From the time of the fall then there hath been but one way open to heaven, and that was through Chriſt; and all believers, before and under the law, hoped for pardon of ſin and ſalvation through him. In hopes of that pardon and ſalvation they obſerved the typical ſervices. It was upon that account they believed and obeyed. And when God made faith and obedience abſolutely neceſſary conditions to attain theſe ends, certainly he thereby made pardon of ſin and ſalvation the ſanctions upon which he enforced faith and obedience. By the goſpel-covenant therefore from Adam to Chriſt, the divine laws were eſtabliſhed upon the ſanctions of future rewards and puniſhments, and they will be the ſame from him to the end of the world: for the benefits of the goſpel-covenant are ſuch, as will induce

induce all conſiderate men to believe and obey in hopes of receiving them——" Whilſt they go " through this vale of miſery, they will endure " the croſs for the joy that is ſet before them--- " Whilſt they run their courſe they will keep " their eyes fixed on the prize of their high " calling." Heb. xii. 2. And they will follow the example of the great Apoſtle, " Who, be- " cauſe there was to be a reſurrection of the " dead, both of the juſt and unjuſt, did for that " reaſon exerciſe himſelf to keep a conſcience, " void of offence, both towards God, and to- " wards men." Acts xxiv. 15, 16.

NO JUSTIFICATION
BY THE
LAW OF NATURE:

PROVED FROM ROMANS ii. 14, 15.

IN A

SERMON

PREACHED BEFORE THE RIGHT HONOURABLE THE

LORD-MAYOR, THE ALDERMEN, AND CITIZENS OF LONDON,

AT THE

CATHEDRAL CHURCH OF ST. PAUL,

ON THE SECOND DAY OF SEPTEMBER, 1741.

Publiſhed at the requeſt of the Lord-Mayor, and Court of Aldermen.

NO JUSTIFICATION

BY THE

LAW OF NATURE.

ROMANS ii. 14, 15.

For when the Gentiles, which have not the law, do by nature the things contained in law, these having not the law, are a law unto themselves.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

THIS passage of scripture hath been generally misinterpreted. The apostle hath here been understood to favour certain opinions about the light and law of nature, as of themselves sufficient to discover and perform the terms of our justification: his words have been so represented as if he should say, that the Gentiles, who had no revealed law, could, from the bare reasoning of their own minds, and from attending to the dictates of their own consciences, come at the

knowledge of what ſtate they were in, and what duties God required of perſons in ſuch a ſtate; and that he ſhould affirm in the words of the text, "That every one may find within him-"ſelf the rule of right, and obligations to fol-"low it." Now theſe opinions being deſtructive of the chriſtian faith, which acknowledges but one means of juſtification; being ſo much cried up and countenanced in the preſent times, wherein ſuch religious paradoxes have but too many advocates; and being alſo ſo ſtrongly eſpouſed by the looſe-thinkers and actors (a numerous body in this metropolis) who maintain ſuch opinions for the ſake of their conſequences. For thoſe reaſons the ſubject in the text will be every way proper for the preſent occaſion; and therefore without further preface I ſhall proceed to ſhew the ſenſe and meaning of the Apoſtle's words. Now the ſtate of the caſe was this: ſome of the Jews, who had received the faith of Chriſt, were yet very zealous of the law, and the Moſaical rites; they had a ſtrong opinion, that it was neceſſary ſtill to obſerve them; and they maintained, that the Gentile converts ought firſt to become proſelytes of the Jewiſh covenant of circumciſion, and ſubmit to the whole law, before they could enjoy the benefits of the goſpel.

To prevent the dangerous effects of this doctrine, is the chief end propoſed in the epiſtle to

the Romans, and in the words, now read, the apoſtle particularly applies himſelf to the reaſoning of thoſe Jewiſh chriſtians, and proves that it was not neceſſary for the Gentile converts to ſubmit to the whole law. " For," ſays he, " When the Gentiles, &c. And,

In order to ſhew the force of the apoſtle's argument contained in theſe words, and to prove that they do not treat of the light or law of nature, it will be proper.

Firſt, To define and ſettle the meaning of the terms here uſed. And then,

Secondly, To ſhew, that the meaning put upon them is founded on ſcripture, and matter of fact.

By Gentiles are here meant any perſons who were not of the Jewiſh nation, and yet did the things contained in the law. And this

Law, which the Gentiles obſerved, was that ſame by which St. Paul ſays, * " The Jews knew " the will of God,---In which they reſted,---and " of which they made their boaſt,---out of which " they were inſtructed,---from which they learnt " to approve what was excellent,---and by which " if they tranſgreſſed it, they were to be judged.--- " Circumciſion was a part of it. And the Jews " by breaking it diſhonoured God." From thoſe paſſages which occur in this chapter to omit

* Rom. ii. 17, 18, 23, 25.

others, it is evident that by the law is here meant, as in moſt other places of ſcripture, the written law of Moſes: and indeed the generality of commentators, though greatly miſtaken in the apoſtle's argument, do yet agree, that this is the law of which he ſpeaks in the firſt part of the verſe, and that he means no more by the Gentiles not having it, than their not having it in writing among them.

Theſe Gentiles then, who had not the law of Moſes in writing, are ſaid to do by nature the things contained in it. Nature cannot here mean the light of nature: for how could the light of nature lead the Gentiles to do the things contained in the law of Moſes? It cannot ſignify the religion of nature, both becauſe the things contained in that law, viz. The neceſſity of our redemption by Chriſt, and purification by blood, make no part of this religion; and alſo becauſe our naturaliſts have attempted to ſhew, that the Moſaical rites are directly contrary to the nature of things. To do what was contained in the law by nature, was not to do it by any innate or implanted principles; for ſuch we have none.---It is not by intuitive knowledge, for that we cannot have; or by knowledge without means, for that is the attribute of God alone. In none of theſe free-thinking ſenſes can St. Paul uſe the word in the text: for he is not treating of the method by which the Gentiles came to the

knowledge of the law, but their reaſon for obſerving it; he doth not ſay, they learnt, but they did, by nature, the things of the law; ſo that nature was not that which diſcovered the action, but it was the motive to act; it was the authority upon which the Gentiles did, and not the faculty or power by which they learnt the things of the law. *And this diſtinction ſhews, that the apoſtle neither means the light, nor the law of nature; but he uſes the word, as indeed its derivation (from φυω naſcor, &c.) imports, for that which grows up with us, our frame and conſtitution, and ſuch habit or cuſtom is, even to a proverb: and in this ſenſe it is always uſed either for nature, as the frame and conſtitution of any thing; or what by habit becomes ſuch. And in this laſt ſenſe (if it be a different ſenſe) the apoſtle uſes the word in the text. The Jews had indeed another authority, viz. the inſtitution of Moſes; but the other nations had only cuſtom for it; that was their authority (as it will hereafter appear,) they received the things contained in the law by a traditional account from their parents, and for that reaſon obſerved them. This then being the ſenſe of the word, it is uſed with great propriety in the text; as it is alſo demonſtratively true in fact, that the Gentiles did

* From Rom. ii. 27, this diſtinction is evident, where φυσις is oppoſed to γραμμα, as different motives or authorities.

obſerve

obſerve from cuſtom or habit (which is the ſecond nature) the rites and ceremonies of the Moſaic law.

The apoſtle then ſays, that cuſtom was the motive or reaſon by which the Gentiles did the things contained in the law of Moſes: but how then were they by doing thoſe things, what he next declares they were, "a law unto themſelves?" *Could they find within themſelves the rule of right, and obligations to follow it? If they could, then they might find within themſelves the terms upon which they, though ſinners, were to be ſaved; and they who can diſcover thoſe terms by a proper exerciſe of their intellectual faculties ſtand in no need at all of a revelation; ſo that this poſition will make the chriſtian revelation needleſs: for its very being depends upon the certainty of this truth, "That "fallen man could not from any concluſions of "his own reaſon, either diſcover or perform the "terms upon which he might be ſaved." And is it not eraſing the foundations of this truth, for

* Biſhop Butler's Sermons, Firſt and Second, on Rom. ii. 14, 15. page 32. "Every one may find within himſelf the "rule of right, and obligations to follow it." This St. Paul affirms in the words of the text. Pelagius on Rom. ii. 14, 15. ſpeaks of ſome ſort of juſtice, which man could obtain by his own power, without the help of grace, only by following the light of nature. So Calmet and Whitby talk of the light of nature and conſcience as a rule, and moral works as terms of juſtification. Not ſo St. Paul.

a man

a man to pretend that he hath a Director within him, by which he, though a ſinner (and who is not?) can find out the rule of right, and obligations to follow it, and can diſcover the terms of ſalvation without the aſſiſtance of what is revealed? All ſuch pretences to inward light and ſelf-ſufficiency are mere enthuſiaſm: for ſuch inward light is needleſs, if revelation be our guide; and if that inward light be our guide, revelation is needleſs. God doubtleſs would not give us two ſufficient guides, becauſe one of them muſt be given in vain; and therefore if God hath given us directions---if thoſe directions are recorded in the ſcriptures---and if the ſcriptures be an outward rule, to which it is our duty to conform our thoughts and actions, from hence it is evident, that a law unto themſelves can never mean, that mankind hath an inward rule of right within himſelf, and obligations to follow it.

But of what law is St. Paul here ſpeaking? He hath three times before in this very verſe uſed the word, for the law of Moſes; and is it not abſurd to ſuppoſe he means any other law, when continuing to ſpeak of the ſame perſons conſidered in the very ſame reſpect, he ſays, That the Gentiles, by doing the things contained in the law of Moſes, were the law unto themſelves? Doth he not here plainly affirm, that they were the law of Moſes unto themſelves?

but

but in what ſenſe then? It muſt be remembered, that the perſons here treated of, did the things contained in the law of Moſes; now, though they had not that law in writing, yet by doing the things contained therein, though their motive for doing them was different from that of the Jews, it was the ſame thing to themſelves, as if they had the written law: for their cuſtomary obſervance was that authority to them, which the law of Moſes was to the Jews. The Gentiles having not the inſtitution of Moſes, are yet an inſtitution to themſelves, and do themſelves ſupply the place or defect of that inſtitution; they are their own authority, or they are an authority to themſelves---evidence againſt themſelves that they were ſinners---wanted redemption---and that blood was neceſſary to purify them, and make them fit for admiſſion into the preſence of God. So that theſe Gentiles, who had not the law of Moſes written in letters, were the law to themſelves, not by having the rule in themſelves, but as they by the cuſtomary obſervance of the Moſaic rites, anſwered the end of the written law, and did the ſame religious actions as the believing Jews, and with the ſame view, only their motives were different.

Theſe Gentiles then, who did the things contained in the law of Moſes, thereby ſhewed, that the work of the law, that which the law

was

was to work, and thoſe effects, which it was given to produce among the Jews, were written in their hearts.

To write in the heart is certainly a figurative expreſſion: for nothing can in any other ſenſe be written there, than by its making an impreſſion, and being recorded there. Now what was written, was what the law was to work, viz. "Belief in the neceſſity of our redemption by "Chriſt, and purification by blood." And St. Paul ſays, the Gentiles obſerved thoſe religious ceremonies, which ſhewed they were convinced of theſe doctrines by nature; and ſurely the religion of nature could not convince them of theſe doctrines. They make no part of that religion. Which is a further proof, that by nature cannot be meant the religion of nature in the text. For St Paul is not ſhewing how the Gentiles came to the knowledge of the doctrines, but what diſpoſition of mind ſuch perſons muſt be in, who performed the typical ſervices contained in the law; which performance, he ſays, ſhewed, that they were convinced of the truth of the doctrines which thoſe ſervices were to exhibit. How they came to be written in the heart, he is not enquiring; he only aſſerts, that the Gentiles ſhewed by their actions, that they were written there--- They did the things contained in the law of Moſes---They ſhewed by doing them, that what theſe things were intended to work and effect

was

was imprinted upon their minds. So that their ſhewing, that they had ſuch an impreſſion on their minds, is here mentioned as a conſequence of certain actions. The impreſſion did not lead them to do the actions, but the actions ſhewed, that there was ſuch an impreſſion. For as the heart is the ſpring of action, and as we act according to what is in our thoughts, or in our hearts, ſo by doing the things contained in the law of Moſes, the Gentiles ſhewed, and that by the plaineſt proof which could be given, that what the law was to work, was to them a principle of action, and had made a deep impreſſion upon their minds. Now this which was written in their hearts was the ſubſtance of what the law was to work, and not the religion of nature: it was not implanted or written there by innate ideas, becauſe nothing was written but what had been revealed; and what occaſion was there to reveal what was before innate? And how can any thing be inferred from hence in favour of any light or law of nature, which ſhould contain truths written in the heart without a revelation, when the apoſtle is treating only of revealed truths, and the impreſſion they had made upon the mind?

Of thoſe Gentiles then who were doers of the law, St. Paul proceeds to declare, that their conſciences bore them witneſs. "Now conſcience is that act of the mind which compares

"the

" the conformity or obliquity of our actions with " ſome right rule." The rule in the preſent caſe is the law; for the Gentiles are here conſidered in no other light than as doers of it. And their thoughts or reaſonings between this rule and their actions bore them witneſs, and led them to accuſe thoſe actions which erred from, and to excuſe thoſe which conformed to this rule; and thereby whilſt this faculty was thus exerciſed on its proper rule, theſe ends which the law was to effect, were anſwered among the Gentiles---They kept faith and a good conſcience, and were to be juſtified before God in the day when he ſhall judge the ſecrets of men by Jeſus Chriſt. So that conſcience in this place being exerciſed about the law as a rule, and the actions of the Gentiles as conforming to, or erring from it, natural conſcience therefore cannot be here meant: becauſe the apoſtle is ſpeaking only of what was revealed---The conſcience was exerciſed about what the law was to work, and that made no part of the religion of nature---It was exerciſed only about revelation, therefore it cannot be inferred from hence, that it is any law of our nature to follow the dictates of our conſciences without attending to what is revealed: *And what authority then is there from this text

* See Biſhop Butler's Firſt and Second Sermons, entitled " Upon the natural Supremacy of Conſcience."

to

to prove the natural ſupremacy, or prerogative of conſcience?---A revelation is made---The Gentiles (ſo far as they know it) conſider it as a rule of action---By looking upon it in this light, they ſee that it is their duty to conform to it---And when they do, their conſcience reflecting on the rule and the action approves what is done, and of courſe diſapproves what doth not conform. Here is nothing ſaid in this caſe about the natural ſupremacy of conſcience, or about our judgments of right and wrong without the knowledge of ſome revealed rule; and therefore it is certain, that the conſcience here treated of, was exerciſed only about the things contained in the law of Moſes as a revealed rule of action.

The apoſtle's argument then in the words of the text as they have been now explained, ſtands thus---A dangerous error had prevailed among the Jewiſh chriſtians---They held it to be neceſſary, that the Gentile converts ſhould be circumciſed and ſubmit to the whole law before they could enjoy the benefits of the goſpel---The apoſtle ſtrenuouſly oppoſes this error, and among other arguments uſes this in the text to overthrow it. For, ſays he, when the Gentiles who have not the written law of Moſes, do the ſame actions as the Jews, do the things contained in the law, and with the ſame view, only upon a different motive, the one by cuſtom or habit, the other by the inſtitution of Moſes; theſe

theſe Gentiles, though they have not the law in writing among them, yet by doing the things contained in it, they are the law to themſelves; ſupplying ſo far as they do thoſe things the place of the written law, or the want of the Moſaic inſtitution: being doers therefore of the law, they are as properly qualified to be admitted into the privileges of the goſpel, as the Jews themſelves who were its hearers; for as they ſhewed by their actions, that what the Moſaic law was to work and effect was written in their hearts, and that they had that ſame right diſpoſition of mind, which it was to work and effect in the Jews, * and for which the Jews were to be juſtified; from hence the conſequence is direct and logical, that ſuch Gentiles were as forward in chriſtianity as the Jews themſelves, and there could be no neceſſity for their ſubmitting to the Moſaic law, when they had already attained the principal end, which that law was given to attain; and therefore they need not now ſubmit to the law, as the means. They had attained the end, ſo the means were needleſs, and of courſe they might, being equally qualified with the Jews, be admitted to the privileges of the goſpel

* Rom. ii. 26. "The uncircumciſed (Gentiles) could keep "(τα δικαιωματα) thoſe points of the law which were to juſ-"tify." And ver. xxvii. "They could fulfil, (anſwer the "end of) the law;" theſe two paſſages demonſtrate that I have fairly ſtated the apoſtle's argument.

without

without being circumciſed, and ſubmitting to the whole ceremonial law.

This argument then of St. Paul's not only doth not relate to, but entirely deſtroys that free-thinking notion, of man's being juſtified by the law of nature; and the force of it is not to be evaded if the chief thing ſuppoſed in it can be proved, viz. That there were Gentiles who did obſerve the things contained in the law of Moſes; and this I am to conſider under my ſecond general head, which was to prove,

Secondly, that the meaning put upon the words of the text is founded on ſcripture, and matter of fact. And this will appear,

1ſt. From ſcripture, by proving what it was the law pointed out. And

2dly. From matter of fact, by ſhewing that the Gentiles did obſerve that which it pointed out.

Now what the law pointed out was the neceſſity of our redemption by Chriſt, and purification by blood. At firſt view it preſents to us, a ſyſtem of religious ſervices, made up of types and emblems; and that theſe typical ſervices had a meaning well underſtood, *Moſes himſelf

* In theſe paſſages § 1. Of ſacrifices. Exod. xxx. 15, 16. Lev. ix. 15. xvii. 11. Numb. xxviii. 22. Deut. xxxiii. 19. § 2. Of circumciſion. Lev. xxvi. 41. Deut. x. 12, 16. xxx. 6. § 3. Of ablution. Lev. xiv. 6, 7, &c. xvii, 15, 16. Numb. viii. 6, 7, &c. xix. 19, 20. § Of meditating on the law. Deut. vi. 6, &c, Deut. viii. 5, 15, 16. xii. 28, &c. he mentions the ſpiritual ſenſe, and that expreſsly, literally, and without a figure.

aſſures

aſſures us. And had he not, the reaſon of the thing would ſpeak aloud for itſelf; for if the bodily action had been all that was required, then the action of the mind, which is the eſſence of every religious ſervice, would have been wanting; there would be no opportunity to give God; what he chiefly requires, the heart and the affections*; and the Jews could not have acted as Perſons who had ſouls to be ſaved. But it is certain, that each part of man is to do its duty in this ſtate of trial, and where God requires the performance of certain outward actions, as the types before, and the ſacraments ſince Chriſt came, he thereby treats man according to his conſtitution and his ſtate, by inſtituting certain ſenſible objects, to give him the neareſt Ideas of thoſe objects which are ſpiritual: for if ſuch be the conſtitution and ſtate of man, that as a creature he cannot have, and as a free agent he ought not to have any ideas inherent or innate, then the reaſon is evident, why God ſhould take ſuch a method; and when he teaches men ſpiritual objects by the types and the ſacraments, that being the only method we can now be taught them, is therefore agreeable to the nature of things, and the ſtate of man. And

* Rom. vii. 14. viii. 6. "To be carnally minded is death, "but to be ſpiritually minded is life and peace." 2 Cor. iii. 6. "The letter (of the law) killeth, but the ſpirit giveth life."

not

not only Moſes, and the reaſon of the thing, but later parts of ſcripture explain the principal types; they ſhew that Chriſt was the perſon whom they pointed at, and that in him they were all fulfilled.

He is ſaid to be "The end of the law," (Rom. x. 4) "Of him Moſes wrote---of him "the ſcriptures teſtified," (John v. 39, 46.) "The "Fathers were ſaved, even as we by the grace "of our Lord Jeſus Chriſt," (Acts xv. 11.) "The "Goſpel of God concerning his Son Jeſus was "preached by the prophets in the holy ſcrip- "tures," (Rom. i. 1, 2.) "And to him give all "the prophets witneſs, that through his name "whoſoever believeth in him ſhall receive re- miſſion of ſins," (Acts x. 43.) The ſcriptures then plainly declare, that Chriſt was pointed out by the typical rites and ſervices of the law. But

That which was the higheſt act of religion among the Jews, and among the Gentiles alſo, whereby he was prefigured and pointed out, was ſacrifice: "for he was the lamb virtually ſlain "from the foundation of the world," (Rev. xiii. 8.) "By faith in him Abel offered a more excellent "ſacrifice than Cain," (Heb. xi. 4.) "And by "the ſame faith Moſes kept the paſſover and "the ſprinkling of blood," (Heb. xi. 28) "Chriſt being our paſſover who was ſacrificed "for us," (1 Cor. v. 7.) "And who hath now

"put

"put away ſin by the ſacrifice of himſelf," (Heb. ix. 26.) Chriſt therefore was pointed out by ſacrifices; they were types inſtituted to keep up and preſerve the knowledge of what he was to do and ſuffer; and means to lay hold of by the hand of faith, the merits of his future death and ſufferings: for they not only pointed him out in a general view, but they alſo ſhewed the principal end of his coming into the world, to effect our redemption by the offering of the body of Jeſus once for all.

It is one of the firſt in order of revealed truths —That without ſhedding the blood of Chriſt there is no remiſſion:---for if God required ſacrifices as abſolutely neceſſary for the remiſſion of ſin, this proved, that the ſacrifice of Chriſt was abſolutely neceſſary to retain that remiſſion. The neceſſity of the types proved the neceſſity of the antitype: for if it be the eſſence of a type, That it be an outward and viſible ſign inſtituted by God to repreſent ſome ſpiritual perſon or object; and if ſacrifice was inſtituted to be the outward and viſible ſign of Chriſt, then God's requiring ſacrifice as abſolutely neceſſary to atone for ſin, was requiring, and that in the ſtrongeſt manner, the neceſſity of Chriſt's making the atonement. The type was only an outward ſign to keep in mind what was ſignified thereby, ſo that if God required the outward ſign, he muſt of neceſſity require the thing ſignified: becauſe

he inſtituted the one in order to attain the other: and by ſuch inſtitution, he made the relation between them as certain as between the means and the end. Sacrifice therefore being a type, could not be inſtituted for its own ſake—The merit of the action lay in conſidering what it ſignified; for it was not the bare offering, but the intention, the faith of the offerer, which made the ſacrifice a ſweet-ſmelling ſavour unto God. It was the duty of every offerer to look upon it as, what it was---It was a type---He was not then merely to offer---To reſt in the offering would be denying things to be what they are: but it was his duty alſo to conſider what was typified, and was intended to be kept up by the outward act of offering; Chriſt, and what he was to do and ſuffer for us, were the things intended to be kept up by the outward act; and therefore theſe were the things, which it was the duty of every perſon to look at when he offered.

This it was then to ſacrifice worthily; not to reſt in the outward act, but to look by the eye of faith beyond it: for when the ſinner brought a clean perfect creature to be ſacrificed---laid his hand on its head---and ſhed the blood, the life, of the creature---This indeed was doing what he was commanded, but not all. The ſervice of the mind was alſo required, and that was to regard the intent of the action---To con-

feſs, that the death the creature ſuffered was what he deſerved---That he had forfeited his life---That it was not in his own power to reſtore it---And that it could not be reſtored, but by the merits of that great ſacrifice, which he hoped in, and believed would in the fulneſs of time, be offered up for his ſins. This was making a truly chriſtian confeſſion of his faith; and this confeſſion all worthy offerers did make; and therefore did conclude from the neceſſity of the type to make an atonement for ſin, that the anti-type muſt be much more neceſſary.

The law therefore by requiring ſacrifices as abſolutely neceſſary for the remiſſion of ſins, did plainly point out and prove, that there could be no redemption without the ſacrifice of Chriſt: for remiſſion of ſins muſt be previous to redemption; and if there could be no remiſſion without ſhedding of blood, then certainly without it there could be no redemption. St. Paul applies the typical ſervices to Chriſt, and the redemption under the firſt teſtament, to the completion of our redemption by him, when he ſays, "That "Chriſt being become an high prieſt of good "things to come, not by the blood of the ſacri- "fices, but by his own blood entered once into "the holy place, having obtained eternal re- "demption for us." This was perfecting and fulfilling what was typified under the law: for when the apoſtle repreſents Chriſt as our great

high prieſt---As ſhedding his blood for us---And offering himſelf without ſpot to God---As entering into the holy of holies---And appearing before the mercy ſeat, in the preſence of God---There preſenting to the father the ſweet-ſmelling ſacrifice of his ſon. Doth he not, by repreſenting in this manner what Chriſt really completed, prove, that what the high prieſt did, prefigured what he was to do? All the ideas in this deſcription are borrowed from the typical ſervices, and Chriſt is ſaid to have fulfilled what they ſignified. What he fulfilled, was our redemption by his death and ſufferings; and therefore it is evident, that the typical ſervices did ſignify our redemption by Chriſt: for when the apoſtles ſpeak of Chriſt "putting away ſin by the ſacri-" fice of himſelf---Of his redeeming us by his " blood---Of his being the Lamb of God who " taketh away the ſins of the world---And of the " offering himſelf, and thereby perfecting for " ever them that are ſanctified." By uſing theſe expreſſions to deſcribe the completion of our redemption by Chriſt, Do they not prove, that the ſacrifices were types of that redemption? For, if they had not pointed out and foretold ſomething, How could they deſcribe what was fufilled? The relation then between the ideas of ſacrifice and Chriſt muſt have been well underſtood, before the ſame terms could have been deſcriptive of them both; and indeed without that

that relation, our redemption by Chriſt, being a ſpiritual effect, would not eaſily have been underſtood: for the ſufferings of Chriſt, his ſhedding his blood, and his death, were but the viſible parts of his atonement. The chief of this great action lay between God and himſelf. Inviſible to all others. And this part a man can no more conceive or expreſs, than he could have ſuſtained it. The weight Chriſt ſuſtained was infinite, and the action was ſpiritual; and we have no words, for we converſe with no objects from whence to take them, which can give us adequate ideas of what is infinite, or of thoſe actions which are purely ſpiritual. In all ſuch caſes, the beſt teacher is God; and the ſcripture ideas are the perfecteſt we can have; and if our redemption by Chriſt be there deſcribed by ideas taken from the ſacrifices, it will follow not only that the ſacrifices did point out our redemption by Chriſt, but alſo that they (when rightly underſtood) will give us the beſt ideas, and of courſe the cleareſt evidence of that redemption.

The law of Moſes then it appears did point out ſomething by its types and emblems. It pointed out by them the perſon of Chriſt. Particularly it pointed him out by ſacrifices, which typified what he was to do and ſuffer for us. The neceſſity of theſe ſacrifices proved the neceſſity of Chriſt's

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Chriſt's ſacrifice. And God's requiring them as neceſſary for redemption, proved alſo the neceſſity of our redemption by Chriſt; and therefore it is evident, that the law pointed out, and proved the neceſſity of our redemption by Chriſt, and purification by blood.

The only thing then remaining to be proved, is,

Secondly, To ſhew from matter of fact, that the Gentiles did obſerve what the law pointed out. And

This the apoſtle declares in the words of the text, he ſays, "They did the things contained "in the law of Moſes, and ſhewed by ſo doing, "that what the law was to work and effect was "written in their hearts;" and thereby they gave proof that they believed thoſe doctrines which the law was principally intended to point out. The text then is a full and clear argument for the truth of this propoſition, and upon that footing I might reſt the matter, were there not other parts of ſcripture which inconteſtibly prove this matter of fact, by ſhewing in what manner the Gentiles became acquainted with the things contained in the law of Moſes.

Now upon the fall Moſes informs us, that a revelation was made of the new terms of ſalvation, and that all the typical ſervices which were to give and preſerve the knowledge of this revelation were inſtituted; ſacrifice in particular took

took its riſe from hence: for at the end of the days, i. e. at ſome ſtated time, Abel is ſaid to have offered through faith. Now it being impoſſible that the blood of bulls and of goats ſhould take away ſin by any virtue of its own, it was not likely that any means, which had no apparent connection with the end propoſed, ſhould be of human invention to atone for ſin. And there being ſo ſoon after the fall, a ſtated time of ſacrificing, it is not probable that the time of the action ſhould have any more of human invention in it, than the action itſelf. And there being alſo faith joined to the offering, it is certain the offering had a relation to ſome ſpiritual object, and as ſuch could have nothing of human invention in it at all: for faith being the ſubſtance of things hoped for, and the evidence of things not ſeen, if the things hoped for and not ſeen, cannot be attained without faith in Chriſt, and faith in Chriſt cannot be attained without a revelation, then it is certain Abel's offering was of divine inſtitution: becauſe there could be no faith in Chriſt, where there was no revelation. The doctrine of remiſſion of ſins, through faith in his blood, could not have been diſcovered by unaſſiſted reaſon; and yet Abel had that faith, and through it he offered. Therefore in direct conſequence from each other there were revelation---faith---offering---revelation, without which there could be no faith---faith, without which

there

there could be no acceptable offering. And an offering founded on faith, which is founded on revelation; and therefore offering ſacrifice was revealed upon the fall, and as ſuch was of divine inſtitution.

And as in all other chief points of the law, ſo eſpecially in this it is no more than a renewal, and committing to writing the ſame terms of ſalvation, which had been revealed upon the fall: for the chief things contained in it are mentioned long before the written law was given from Sinai. Offering ſacrifice, which was the higheſt act of religion among mankind, was in uſe from the fall downwards. The patriarchs all ſacrificed. Thus did Job continually. And beſides the ſacrifice, all its appendages and the ſacrificial rites were inſtituted together: for later ſcriptures lay near as much ſtreſs upon them as upon the ſacrifice itſelf; ſo that by parity of reaſon, what was a neceſſary part of every ſacrifice had an inſtitution coeval with the ſacrifices: becauſe if God would not accept ſacrifices without ſome particular rites, then theſe rites were a part of them which he did accept. And he accepted the ſacrifices of Abel, of Noah, and Abraham, before they offered there; for theſe rites were inſtituted, and of courſe before the written law; for it is mentioned before the written law that there was a prieſt who had a right to offer. His habits were appointed. A diſtinction of clean

and

and unclean creatures was made. An altar was raiſed. And there was a ſtated time, at which, ſacrifice, with all its rites, was to be performed. Theſe points then being previous to God's accepting the ſacrifice, and thereupon pardoning the ſinner, muſt have had an inſtitution prior to the offering the ſacrifice, and that inſtitution was the revelation made upon the fall.

Here then the ſcripture gives us a rational account, by what means the Gentiles became acquainted with, and did the things contained in the law of Moſes: for the law being but a renewal of what had been before revealed, and was now committed to writing, muſt be known to all thoſe who were deſcended from them who had revelation. Adam had that revelation. Noah and his ſons had it, and conſequently their children could not but learn from them thoſe rites and ceremonies which they ſaw their parents practiſe, and in the performance of which they themſelves were aſſiſtants: and if the Gentiles knew this revelation, they might do the things contained in the law of Moſes, without having that law in writing; they need not ſurely be referred to the written law to learn the typical ſervices, when there had been an inſtitution of them prior to that, and a period before when they were obſerved by all mankind.

In proceſs of time, indeed, after the æra of the law, men began to loſe ſight of the reaſon

and end of theſe inſtitutions, and by degrees ſtrangely corrupted what had been revealed. But yet what ſtrongly confirms the apoſtle's argument is, that they ſtill obſerved the outward part; the religious ceremonies were (as far as we know) for ſome ages after the law, univerſal; for the higher we go in antiquity, they are found to be more uniform, and conſiſtent with the hiſtory of Moſes. Even ſo low down as the heathen writings now remaining, we find the primitive emblems made uſe of, and there is but little variation in the minute rites relating to ſacrifice. The hiſtorians and the poets abound with deſcriptions of ſacrifices---Of the great efficacy of blood---Of the hopes they had that God would be placated and appeaſed by it---And of the holocauſts whoſe ſmell they repreſent as grateful to the Deity. And from thoſe deſcriptions a parallel might be drawn between them and the Jewiſh ceremonies; but it would be here a needleſs work, ſeveral learned men have already done it, and every one's reading will ſupply him with inſtances enough. It is ſufficient for my purpoſe at preſent to alledge, what is a known and unconteſted matter of fact---That all nations of the world offered ſacrifices, and for ſome ages after the law, with the ſame rites as are there inſtituted, and whoever offered ſacrifice out of a right principle, as St. Paul declares the Gentiles in the text did, he certainly obſerved what the law pointed out.

As

As then there was a revelation of the chriſtian religion made upon the fall, the predictive part of the evidence of which is in the Old Teſtament, and the completion in the New; and as this revelation was once known unto all mankind, and was corrupted by their own wanton imaginations; ſo from hence we have ſatisfactory anſwers to thoſe boaſted objections of modern infidels---Why was the Jewiſh religion, confined to, and hidden in types and myſteries? Why was the Chriſtian revelation made ſo late? How ſhall they be ſaved who perhaps never heard of it? And why is it not now the religion of all mankind? Theſe objections it hath appeared are all founded (as I apprehend all infidelity is) in ignorance; in ignorance of the evidence for, of the deſign, and of the meaning of ſcripture: for the text, as now explained, is a clear anſwer to theſe and many more ſuch like objections, and fully proves that they are made in direct oppoſition to matter of fact. But

Theſe I cannot now enlarge upon; I ſhall only obſerve, that it is evident from the plain literal ſenſe of the words, from ſcripture, and from matter of fact, that St. Paul doth not treat in this paſſage of, nay therein overthrows all pretences to, man's being juſtified by the law of nature. The perſons he mentions, were ſuch only as did the things contained in the law of Moſes, and ſurely the religion of nature was

not delineated in the law of Moſes! This exhibits to us one great truth, "That without "ſhedding the blood of Chriſt there is no re-"miſſion," and doth the religion of nature treat of any ſuch doctrine? Are not remiſſion of ſins in general, and remiſſion of ſins by blood, points which make no part of that religion? And yet the Gentiles in the text were convinced of ſuch remiſſion; they ſhewed by their actions that they wanted it, and they performed all theſe typical ſervices, which kept up their faith and hopes in the Redeemer of the world---And therefore they neither learnt from their own reaſon, from the light of nature, or from the fitneſs of things; but from revelation only did they learn to do the things contained in the law of Moſes---That was their rule---To that they conformed---And by their cuſtomary obſervance of it were juſtified. And can we be juſtified by any other means? Have we diſcovered that the light of nature is ſafer than the light of heaven---Or that it is a duty to follow the fitneſs of things, rather than the laws of the Creator of all things? Will metaphyſics guide us better than ſcripture, or reaſon than God? If ſuch pretences to direct and ſave ourſelves will not bear to be heard among chriſtians, why then have ſuch methods of juſtification been ſupported from this text; they have in fact no foundation here, or any where elſe in ſcripture, and they are as oppoſite to our excel-

lent

lent church as to ſcripture itſelf: for the firſt reformers have proteſted againſt ſuch doctrines, and I ſhall prove the truth of what hath been now ſaid, and ſhall chooſe to paſs my cenſure upon all pretences to man's being juſtified by the law of nature, by morality alone, and ſuch like, in their words rather than my own, which are, that

" They alſo are to be had accurſed, that pre-
" ſume to ſay, that every man ſhall be ſaved by
" the law or ſect which he profeſſeth, ſo that he
" be diligent to frame his life according to that
" law, and the light of nature; for holy ſcrip-
" ture doth ſet out unto us only the name of
" Jeſus Chriſt, whereby men muſt be ſaved."

THE LORD OUR RIGHTEOUSNESS:

CONSIDERED IN

TWO DISCOURSES,

PREACHED BEFORE THE

UNIVERSITY OF OXFORD,

MARCH 20, 1757;

IN THE MORNING AT ST. MARY'S,

AND

IN THE AFTERNOON AT ST. PETER'S.

Their righteouſneſs is of me, ſaith the Lord. Iſaiah liv. 17.

TO THE

REV. DR. RANDOLPH,

VICE-CHANCELLOR

OF THE

UNIVERSITY OF OXFORD,

AND

PRESIDENT OF CORPUS CHRISTI COLLEGE.

WHEN I delivered theſe diſcourſes, I had no deſign to make them public; but I have been ſince compelled to it. I underſtand they gave great offence, eſpecially to you, and I was in conſequence thereof refuſed the univerſity pulpit. In juſtice, not to myſelf, for I deſire to be out of the queſtion, but to the great doctrine here treated of, namely, the righteouſneſs of the Lord Jeſus, as the only ground of our acceptance and juſtification before God the father, I have ſent to the preſs what was delivered from the pulpit. I leave the friends of our church to judge,

whether there be any thing herein advanced contrary to ſcripture, and to the doctrines of the reformation. If not, I am ſafe. If there be, you are bound to make it appear. You have a good pen, and you have great leiſure. Make uſe of them; and I hope and pray you may uſe them for your good and mine.

I am, with my conſtant and hearty prayers for the univerſity's proſperity,

Mr. Vice-Chancellor,

Your humble Servant in Chriſt,

WILLIAM ROMAINE.

THE

LORD OUR RIGHTEOUSNESS.

SERMON I.

ISAIAH xlv. 8.

Drop down ye heavens from above, and let the ſkies pour down righteouſneſs; let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together. I the Lord have created it.

WHILE man is in the body, he muſt receive his inſtruction from the bodily ſenſes. He cannot of himſelf form an idea of any thing ſpiritual, but as it is compared to, and illuſtrated by, ſome material object. And this method of inſtruction God has followed in the ſcripture, both in the language, and in the compoſition. The language is entirely ſuited to man in his preſent ſtate, every Hebrew word ſignifying firſt ſome material object, and thereby conveying the idea of ſome correſpondent ſpiritual object. And the ſcripture-compoſition abounds with images

and illuſtrations of divine things taken from nature. The evangelical prophet is a remarkable inſtance of this kind of writing. He repreſents the various parts of the kingdom of grace under their expreſſive and familiar pictures in nature. He ſets ſpiritual things as it were before our eyes, under the images which God had eſtabliſhed in his created works, in order to bring them down to our underſtandings. And every illuſtration of this kind, being God's own application of natural things, muſt be conſidered as infallible truth. The ſpiritual application is as certain as the outward fact from which it is taken. God would not uſe the book of nature to illuſtrate the book of grace, unleſs the illuſtration was juſt and inſtructive: for it is not conſiſtent with his perfections to propoſe to his creatures for truth, what would deceive, or to reveal, what did not tend to edify them.

In this light, let us conſider the beautiful image in the text. God is here recommending to us the fundamental doctrine of the goſpel. He propoſes it in clear and plain terms; and to convince our underſtandings, and to win our affections, he ſets it before our eyes under a very affecting picture. He repreſents the doctrine under one of the moſt common and familiar occurrences in nature. Thither he ſends us for inſtruction in righteouſneſs---And may the ſpirit of the Lord enable every one of you to apply

the inſtruction for the good of your ſouls, while I am

Firſt, Opening the true ſenſe and meaning of the words. And then,

Secondly, Making ſome practical remarks upon them.

And firſt, The words are a ſcripture-image and application of a well-known fact in nature. The earth is ſuppoſed to be deprived of the rain of heaven. It has no refreſhing ſhowers, no enlivening dew to ſaturate the thirſty ſoil; and for want of their fruitful influence the earth is entirely barren. It produces nothing either for uſe or ornament. While it was laying in this ſtate, God gave the word, and the clouds deſcended, and the earth opened to receive the fruitful drops of rain, which they poured down, and by their prolific virtue ſuch effects followed, as the Pſalmiſt has beautifully deſcribed in theſe words, "He watereth the hills from above, "whereby the earth is filled with the fruit of thy "works. He cauſeth the graſs to grow for "the cattle, and herb for the ſervice of man, "that he may bring forth food out of the earth, "and wine that maketh glad the heart of man, "and oil to make his face to ſhine, and bread "which ſtrengtheneth man's heart. The high "trees are ſatisfied, even the cedars of Libanus, "which he hath planted." Theſe are the certain conſequences of warm and gentle ſhowers.

When

When they are animated with the light of the ſun in the ſpring ſeaſon of the year, they never fail to bring forth the rich products of the earth, from the loweſt herb to the higheſt cedar on Libanus. Under this plain and familiar image God intends to teach us the moſt important truth of chriſtianity. Becauſe it is the moſt neceſſary to be believed, he has therefore made it the moſt eaſy to be underſtood. The principal point of view in which he would have us to conſider the image in the text is this. The earth without rain lays barren and deſolate, the rain deſcends from heaven, and is dropped down from the clouds, and when it comes in plentiful ſhowers, and there is clear ſhining after it, then it always produces fruitfulneſs. Hither the Holy Spirit ſends us for inſtruction in righteouſneſs---Righteouſneſs is to the ſoul, what the rain and dew are to the thirſty ground. The heavens were to drop this righteouſneſs from above, and the ſkies were to pour it down, while man's heart being opened thankfully receives the heavenly gift. He has no hand, no merit in procuring the gift, but has only to accept it, as the dry parched ground does the enlivening drops of rain, which change its withered barren face into pleaſing verdure and rich fruitfulneſs. In order to underſtand clearly what the all-wiſe ſpirit would teach us under this ſweet image, we ſhould have a perfect idea of the word righteouſneſs,

ouſneſs, upon which the whole ſtreſs of the paſſage turns. In the Old Teſtament it is a mercantile term, taken from the method of trading in the early ages of the world, when buſineſs was carried on, and money paid and received by weight. The fair trader kept an even balance in paying and receiving, therefore he was a juſt or righteous man. And hence juſtice, which is the emblem of this fair trading, is always painted with an even balance in her hand. When the ſcripture ſpeaks of human affairs, this is always the ſenſe of the word righteouſneſs; for thus it is uſed Lev. xix. 36. "Juſt balances, juſt weights, a juſt ephah, and "a juſt hin ſhall ye have." The ſame word is here four times rendered juſt, which in the text is rendered righteouſneſs. And in like manner in Deut. xxv. 14, 15, the command runs, "Thou ſhalt not have in thine houſe diverſe "meaſures, a great and a ſmall, but thou ſhalt "have a perfect and juſt weight, a perfect and "juſt meaſure ſhalt thou have." So again Ezek. xlv. 9, 10, "Take away your exactions "from my people, ſaith the Lord God. Ye "ſhall have juſt balances, and a juſt ephah, and "a juſt bath." In theſe paſſages, not to mention any more, the ſame word, which is tranſlated righteouſneſs in the text, is undoubtedly applied to the evenneſs of the balance, and to ſtrict juſtice in weights and meaſures. When

the ſcripture ſpeaks of dealings between man and man, this is the eſtabliſhed ſenſe of the word; and if we ſpiritualize this ſenſe we ſhall underſtand the uſage of the word in religious affairs. All that we are, and all that we hope for, is God's free gift, and therefore as the Lord and giver of all he has an unalienable right to our continual ſervice. And he demanded it. He gave us an holy, juſt, and good law, to which he required the perfect uninterrupted obedience of every faculty of ſoul and body. If man had paid it him in thought, word and deed, then he would have been juſt---he would have dealt uprightly with God, and the divine law and juſtice would have had no demands upon him. But if we pay it not, then we are unjuſt; and the law for the firſt offence pronounces its curſes upon us: for it is written, "Curſed is every "one who continueth not in all things, that are "written in the book of the law." If we continue not in all things, if we fail but in one point, then we rob God of his due. We become his debtors, and law and juſtice may ſeize upon us, and caſt us into priſon, until the uttermoſt farthing be paid; which it is impoſſible we ſhould ever pay, becauſe the obedience of millions of years could make no ſatisfaction for one ſingle tranſgreſſion againſt the infinitely perfect law of God. One tranſgreſſion having infinite demerit in it, would weigh down the ſcale infinitely,

finitely, and therefore eternally; unleſs ſome infinitely perfect obedience, which no finite creature can pay, be put into the oppoſite ſcale.

Upon this ſtate of the caſe it appears, that righteouſneſs ſignifies the moſt ſtrict and unerring juſtice in our dealings with God. The law of God, which is his revealed will, and the rule of our obedience, is holy as God is holy, yea perfectly, infinitely holy. It cannot behold the leaſt iniquity, any more than God can behold it, and therefore it cuts the ſinner off from all right and title to legal righteouſneſs for the very firſt offence, puts him under the curſe, and ſubjects him to all its pains and penalties: and upon whom the law pronounces its curſes, God the righteous judge will pour down the vials of his wrath. Upon the unrighteous he will rain ſnares, fire and brimſtone, ſtorm and tempeſt, this ſhall be their portion to drink for ever and ever.

Are you then, my brethren, in the number of the righteous, or of the unrighteous? Is it not of infinite conſequence to know what ſtate you are in? For certainly if it ſhould appear, that you are unrighteous, you would not act ſo contrary to your own intereſt, as to chooſe to be ſubject to the curſe's of God's holy law, and to ſuffer the threatened puniſhment, if there be a way left to eſcape. Do you ſee then, how neceſſary it is we ſhould enquire, whether we have acted righteouſly with God or not. To the infallible word therefore,

therefore, and to the teſtimony, let us repair. The oracles of truth inform us, that after God had finiſhed his ſix days work, he looked down from heaven and behold all things were good. There was no diſorder in the natural world, and no evil in the ſpiritual world. But he is ſoon after repreſented looking down from heaven upon the children of men, and behold all things were evil. "And God ſaw that the wickedneſs of man was great in the earth, and that "every imagination of the thoughts of his heart "was only evil continually." (Gen. vi. 5.) Whence was the origin of this univerſal evil? Mankind had gone out of the way of righteouſneſs, they had broken the law, and had made themſelves altogether corrupt, and were become abominable, there was none of them righteous, no not one. What! Not one righteous man left upon earth? No.—God declares by the mouth of his holy prophet, that there was not one. They had all ſinned, and come ſhort of the glory of God. They were by nature children of his wrath, through one man's diſobedience; and they were ten times more the children of wrath by actual guilt, and being ſinners againſt God's law, both by nature and by life, he hath ſhut them all up under ſin, in a ſtate of condemnation, reſerving them to the judgment of the great day.

This is our condition. We are all unrighteous: And we are without ſtrength to attain any righteouſneſs

ouſneſs of our own: becauſe we are poor broken debtors, who have nothing to pay. One offence attaints our blood, and renders us incapable of doing any act, that will be deemed good and valid in the court of heaven, for this irreverſible decree ſtands againſt us in the divine records—"The unrighteous ſhall not inherit the kingdom "of God."

From hence ariſes a queſtion, the moſt important and intereſting that can engage a ſinner's attention, upon which every perſon concerned about his eternal welfare, would reaſon in this manner, "I acknowledge the law of God to be "holy and good, but I have broken it, and have "robbed God of his glory, and the law of its "honour. I am unrighteous. As ſuch, heaven "is ſhut againſt me. And will be ſhut for ever, "unleſs I can be made righteous. But how or "by what means can this be done? God's law "is immutable. His truth that threatened to "puniſh tranſgreſſion is inflexible. His juſtice "is infinite, and muſt have ſatisfaction for the "broken law—yea, full and perfect ſatisfaction, "ſuitable to the infinite purity and holineſs of "the divine nature. But alas! what ſatisfaction "can I make it? Nay, what ſatisfaction could "all the holy angels and the higheſt order of "beings, if they would lay down their lives for "me, make to that juſtice, which is infinite, and "to which I am an infinite debtor. Nothing

"can

" can ſave me, but ſome divine and infinite " righteouſneſs wrought out for me, and in my " ſtead, and God alone can work out ſuch a " righteouſneſs; but how can I hope that he will, " ſince he is the very perſon, whom I have of- " fended by my ſin."

In this manner, every perſon concerned about eternity would reaſon. When he is convinced of his own unrighteouſneſs, he will look out for ſome means to be made righteous, and he will ſoon find that there are no human means. Righteouſneſs grows not upon this earth. It fled to heaven, when all the world was brought in guilty before God. And it cannot return to earth, until all the offended attributes of God be ſatisfied. But what created being can make a ſatisfaction equal to the offence? All hope humanly ſpeaking is cut off: for no finite creature can do an infinite action. Oh! what glad tidings then does the prophet here bring to a guilty world. He ſees the heavens from above dropping down righteouſneſs, and the earth opening and receiving it. The bleſſing is ſo unmerited, ſo ineſtimable, that one would be tempted to aſk--- How God could be ſo gracious? How can he exerciſe ſuch mercy conſiſtent with his other perfections? How can he ſuffer the guilty to be accounted righteous, until the demands of law and juſtice be fully ſatisfied? But where is the ſatisfaction equal to their infinite demands?

and

and until ſuch a ſatisfaction be paid, how can his all-pure holineſs look upon the impure ſinner, or how can his inflexible truth, which threatened puniſhment, remit it? Glory be to his free grace, which hath found out a righteouſneſs for us, againſt which law and juſtice cannot make the leaſt exception, and which hath preſerved the glory of all his attributes inviolate, and that is the righteouſneſs of the God-man Chriſt Jeſus.

We are taught by the chriſtian verity, that in the divine eſſence there are three perſons of equal glory and majeſty, none is before or after other, none is greater or leſs than another. Between theſe divine Perſons the covenant of grace was ordered in all things and ſure; and from this covenant the co-equal and co-eternal Three took the names of Father, Son, and Holy Spirit. Son is a name of office, deſcriptive of the wonderful humiliation of the Meſſiah, who took our nature, and was made a Son for our ſalvation---God and man being united in one Chriſt, as much as the reaſonable ſoul and fleſh is one man. The God-man undertakes in our nature to pay perfect ſatisfaction to his Father's juſtice. Accordingly he paid the law an infinitely perfect obedience. And he thereby magnified it, and made it more honourable, than the obedience of all created beings could have done. Then he ſuffered what was due to our breach of the law,

and

and paid the death which we deſerved. And juſtice demonſtrated, that it had no more demands upon him, when it releaſed him from the priſon of the grave. And by this obedience and theſe ſufferings he wrought out an infinitely perfect righteouſneſs, which being imputed to the unrighteous, and laid hold of by the hand of faith, renders them perfectly righteous at the bar of juſtice.

This is the righteouſneſs of God to which every ſinner muſt ſubmit, if he be ever diſcharged from condemnation. He muſt receive it from God as his free gift---without the leaſt merit or deſerving. And he muſt truſt wholly to it, never preſuming to add any thing of his own to it, as a condition of juſtification. Theſe are hard leſſons to the pride of our corrupt hearts. Indeed it is the hardeſt leſſon of grace to humble us ſo far, that we can give up the merit of all our fancied good works, and take the righteouſneſs of God as a free gift. As if God's righteouſneſs was not perfect enough, we are always thinking to add ſomething of our own to it. Our fallen nature is ever tempting us to this abſurdity, and the Holy Spirit has not offered us a more forcible argument throughout the ſcripture, than the ſtriking image in the text. Our guilty ſouls are compared to the dry withered ground, which has been long deprived of the fruitful rain and dew of heaven. When they

were

were laying parched and burnt up with drought, it pleaſed God to command the heavens to diſtil the refreſhing drops of dew, and the clouds to pour down their genial and enlivening ſhowers, which the earth opening its mouth thankfully received. Now the righteouſneſs of Chriſt is beſtowed, as theſe ſweet influences of heaven are, freely---The earth has no hand, no merit in bringing down the dew or the rain, nor have we any in bringing down the righteouſneſs of Chriſt. And the fruits, which the rain and dew enable the earth to bring forth, are produced by their prolific virtue, animated with the genial warmth of the ſun: for the earth is entirely paſſive and inactive, and only acts as it is acted upon. In like manner every good gift and grace is from above; they are the fruits of righteouſneſs, which could never have grown in our barren hearts, unleſs Chriſt had ſent his ſpirit from on high to plant and to water them with the continual dew of his bleſſing. When he with-holds his influence, they immediately wither and die. When he rains and ſhines upon them, then they flouriſh. This is the beautiful illuſtration in the text. Let the heavens drop down the righteouſneſs of Chriſt from above, like the dew, and let the ſkies pour it down, like fruitful ſhowers upon a thirſty ground---" Let the earth open, " let man open his heart, and then they ſhall " bring forth ſalvation;" they, i. e. the righteouſneſs

teouſneſs which is from above, poured down upon and received into man's heart, ſhall therein take root, and ſhall enable it to bring forth fruit abundantly, even preſent and eternal ſalvation. Salvation is not of man. It belongeth unto the Lord. It is one of the infinitely perfect works of God: for there is no ſaviour beſides him---none that can deliver man from the enemies of his peace, but the ſame almighty being, who created the heavens and the earth, and who ſtill ſupports them by the word of his power. And when he, by whom all things were made for us men and for our ſalvation, came down from heaven, and was incarnate by the Holy Ghoſt of the Virgin Mary, and was made man, then his name was called Jeſus, becauſe he was to ſave his people from their ſins. Salvation on his part was finiſhed, when having fully ſatisfied the demands of law and juſtice by his obedience and ſufferings, and thereby wrought out an all-perfect righteouſneſs for us, he aſcended with great glory to his kingdom in heaven. But he did not leave us comfortleſs. The Holy Ghoſt the comforter has now the conducting of the work of ſalvation. And when he humbles the ſinner under a ſenſe of his unrighteouſneſs by nature and life, and enables him to wait at the throne of grace for a free pardon, when God the Father accepts him through the merits of his Son, and juſtifies him, then it is the

office

office of the Holy Spirit to bear his teſtimony with the ſinner's ſpirit that he is a child of God. With the act of juſtification thus evidenced and applied he receives juſtifying faith, and is brought into a ſtate of ſalvation: for the ſalvation of the righteous is of the Lord. There is no ſalvation without righteouſneſs, and it is of the Lord's free grace that he is received as righteous, through the righteouſneſs of Chriſt imputed to him by faith. Chriſt's righteouſneſs can be made ours only by imputation. As our ſins were actually imputed to him, ſo his righteouſneſs is actually imputed to us. The Lord laid upon him the iniquity of us all, and therefore he was wounded for our tranſgreſſions, and was bruiſed for our iniquities. As he thus took our ſins upon himſelf, ſo we by faith take his righteouſneſs upon us, and by it are ſaved.

And when the heavens have dropt down righteouſneſs, and the barren heart of ſinful man has opened and received it, and with it ſalvation, then together with ſalvation, the prophet ſays, "righteouſneſs ſhall ſpring up together." Until righteouſneſs and ſalvation be in the ſoul, nothing good ſprings up: it produces no good works, any more than the earth brings forth fruit without the rain and dew of heaven, but when righteouſneſs comes from above it manifeſts itſelf by its effects, as rain does. It does not remain in the man, as an inactive barren

principle, but it is mighty in operation to enable him to bring forth fruit. As ſoon as it is poured down from on high, and received into the heart, it takes root and ſprings up with every fair bloſſom, and produces all the ripe fruits of holineſs. He that before was dead to God, and to the things of God, having received juſtification to life, hereby glorifies his heavenly Father, that he bears much fruit. Righteouſneſs changes him, as much as rain does the dry barren ground. As it makes the wilderneſs and the ſolitary place to rejoice, and to bloſſom like the roſe, to bloſſom abundantly, and to rejoice even with joy and ſinging, ſo does righteouſneſs act in the barren wilderneſs of the ſinner's heart, bringing with it the reviving ſtreams of grace, and cauſing every ſweet and holy temper to ſpring up. The grace, which flows from righteouſneſs, renews and ſanctifies the heart, makes it dead to ſin, and alive unto God. This grace enables us to put off the old man of ſin with his corrupt deeds, and to put on the new man, which after God is created in righteouſneſs and true holineſs. This new man is created in Chriſt Jeſus unto good works, and he produces them daily more in number, and of a richer kind—watered with the fruitful dew of heaven, they are continually ſpringing up, and growing to the glory of God, and to the good of men, and they are continually adminiſtering that comfort to the juſtified ſoul,

ſoul, which the prophet has deſcribed in theſe ſweet expreſſions—" The work of righteouſneſs " ſhall be peace, and the effect of righteouſneſs " quietneſs and aſſurance for ever." (Iſaiah xxxii. 17.) If any man has peace with God it muſt ariſe from righteouſneſs, from being juſtified by faith, and if any man has quietneſs and aſſurance for ever, it muſt be the effect of that righteouſneſs, which God has created. It muſt not ariſe from going about to eſtabliſh our own righteouſneſs, but from ſubmitting ourſelves to the righteouſneſs of God, of which he ſays in the laſt words of the text, " I the Lord have created it." I Jehovah, who created all things, have created this righteouſneſs for the unrighteous and the ungodly. It is a new creation. And to create is my incommunicable attribute. You may as ſoon create a world out of nothing, as create that righteouſneſs, with which ſinners muſt be cloathed, if ever they ſtand before me without ſpot of ſin into ſalvation. No righteouſneſs but what is of my creation can preſent you unblameable and unreproveable in my ſight. This is the immutable decree of Jehovah. He that cannot change in himſelf, nor alter the thing that is gone out of his mouth, has determined, that the righteouſneſs by which we are accounted juſt before him, is not our own righteouſneſs, but the righteouſneſs of God. It is a righteouſneſs which comes from heaven, and does not

grow out of this earth. It is the free gift of God, and not attained by the work of man. It is a righteouſneſs of God's own creation, an infinitely perfect and unſpotted righteouſneſs. When a man is able to create a planetary ſyſtem, then he may create ſuch a righteouſneſs for himſelf. If the one would be the height of preſumption and blaſphemy, ſo is the other. That man never ſaw the corruption and plague of his own heart, who dreams of working out for himſelf a righteouſneſs, in which he may appear faultleſs at the bar of juſtice. Sin and pride have ſo blinded his eyes, that he knows not himſelf. He ſees not how corrupt his nature, nor how corrupt his life is, nor yet how corrupt his very beſt duties are. He is alſo ignorant of the perfect nature of God's law, which is as holy as God is holy, and which will not receive ſincere for uninterrupted obedience, but cuts off all claim to legal righteouſneſs for one ſingle offence, even in thought; and he is not acquainted with the goſpel method of ſalvation, which diſcovers to us, how ſinners, corrupt in nature and life, and under condemnation, may be pardoned and juſtified by the righteouſneſs of the God-man Jeſus Chriſt, imputed unto them by faith. If ſcripture authority could convince, and ſcripture images could explain this important doctrine, one might hope the text would leave no doubt in any ſerious mind.

I ſhall

I ſhall endeavour to remove the common difficulties concerning the doctrine under my ſecond general head, wherein I propoſed to make ſome practical remarks upon the words of the text: but the time will not permit me to enlarge upon them at preſent. And therefore leaving them for the ſubject of another diſcourſe, I would only obſerve how beautifully theſe great truths of the goſpel are illuſtrated in the text.

Firſt we read that the righteouſneſs of Chriſt is an heavenly gift—Drop down ye heavens from above, and let the ſkies pour down righteouſneſs. And then the ſinner has only to receive it as a free gift, he has no merit in bringing it down—Let the earth open and receive the heavenly gift. And when this righteouſneſs is received by faith, then it brings the ſinner into a ſtate of ſalvation —and let them bring forth ſalvation. And when he is placed in this ſtate, then he will bring forth the fruits of the ſpirit in all goodneſs, and righteouſneſs, and truth—and let righteouſneſs ſpring up together. I the Lord have created it to juſtify the unrighteous, that being made free from ſin, and become ſervants to God, they might have their fruit unto holineſs, and the end everlaſting life.

SERMON II.

Isaiah xlv. 8.

Drop down ye heavens from above, and let the ſkies pour down righteouſneſs; let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together. I the Lord have created it.

IN a former diſcourſe upon theſe words it was propoſed to conſider, Firſt, Their true ſenſe and meaning; and Secondly, To make ſome practical remarks upon them. Having gone through the firſt particular, and eſtabliſhed the doctrine, I come now to reduce it to practice, and this I ſhall do, by making ſome remarks upon the words in the order they lay in the text.

The firſt remark that would occur to an attentive reader, is the ſtate of man before righteouſneſs is poured down upon him from on high. He is like the dry ground, which for want of rain is deſolate and barren. So is man in a ſtate of nature deſtitute of the heavenly influence of Chriſt's righteouſneſs, he has no good thing ſpringing up in him. Before he is made righteous, he is altogether unrighteous. Being unjuſt, he is an object of divine juſtice. The law of God looks upon him as a tranſgreſſor, and

conſiders him in a ſtate of condemnation. The ſovereign judge regards him as a child of his wrath, and has paſt the juſt decree, that the unrighteous ſhall not inherit the kingdom of God.

This is the condition of all men by nature, they are unrighteous, and condemned for their unrighteouſneſs: and they are alſo helpleſs and without ſtrength to attain any righteouſneſs for themſelves. And yet there is in their fallen nature a curſed pride, which never brake out with greater violence than at preſent, and which will not ſubmit to the righteouſneſs of God. That we have no righteouſneſs in ourſelves, and can attain none by any power or working of our own, is the plain doctrine of God's word, is the very fundamental article of our eſtabliſhed church, and is evident from daily and melancholy experience, and it is the firſt practical truth in chriſtianity: for until we be deeply convinced of our ſinfulneſs and helpleſſneſs, we ſhall ſee no reaſon to apply to Chriſt for his righteouſneſs. Men muſt find themſelves ſick before they will ſend for the phyſician. Our want of righteouſneſs is the cauſe of all our ſpiritual ſickneſs and maladies, and the ſcripture ſpeaks plainly of our want of righteouſneſs. "We have before proved, "ſays the apoſtle, both Jews and Gentiles, that "they are all under ſin, as it is written, There is none righteous, no not one." So ſays our ninth article: "By original ſin, man is very far "gone

" gone from original righteouſneſs, and by it " every perſon born into the world deſerveth " God's wrath and damnation." And concerning our helpleſſneſs in this ſtate, our reformers in the ſecond part of the homily " On the miſery of " man," ſpeak the ſenſe of ſcripture in theſe words:

" Thus we have heard, how evil we be of " ourſelves, how of ourſelves, and by ourſelves, " we have no goodneſs, help, or ſalvation, but " contrariwiſe, ſin, damnation, and death ever- " laſting: which if we deeply weigh and con- " ſider, we ſhall the better underſtand the great " mercy of God, and how our ſalvation cometh " only by Chriſt: for in ourſelves (as of our- " ſelves) we find nothing whereby we may be " delivered from this miſerable captivity, into " the which we are caſt, through the envy of " the devil by breaking of God's commandment " in our firſt parent Adam. We are all become " unclean, but we all are not able to cleanſe " ourſelves, nor make one another of us clean. " We are by nature the children of God's wrath, " but we are not able to make ourſelves the " children and inheritors of God's glory. We " are ſheep that run aſtray, but we cannot of " our own power come again to the ſheep-fold: " ſo great is our imperfection and weakneſs. In " ourſelves therefore may we not glory, which " of ourſelves are nothing but ſinful; neither

" may

" may we rejoice in any works that we do, all " which be ſo imperfect and impure, that they " are not able to ſtand before the righteous " judgment ſeat of God, as the holy prophet " David ſaith, ' Enter not into judgment with " thy ſervant, O Lord, for no man that liveth " ſhall be found righteous in thy ſight.' To " God therefore muſt we flee, or elſe ſhall we " never find peace, reſt, and quietneſs of con- " ſcience in our hearts."

Thus far our reformers. To the truth of their words we have all ſet our hands, and may God ſet our hearts to act agreeably to our ſubſcriptions. Though they were our own act and deed, yet it is a matter of fact, which cannot be concealed, nor too much lamented, that many perſons act directly contrary to their moſt ſolemn engagements: for how ſeldom do we hear any thing from the pulpit about original ſin, or about there being none righteous, no not one. Inſtead of this antiquated doctrine, what is more common than to hear declamations upon the ſufficiency of human reaſon in matters of religion, upon the dignity of human nature and upon moral rectitude? And is it not the general ſcope of young preaching to recommend practical duties, as neceſſary terms and conditions of our juſtification before God? Is this the caſe, my brethren, or is it not? Certainly you know it is. Have you not heard reaſon extolled as a

ſufficient

ſufficient guide in matters of religion, contrary to the expreſs word of God, which declares that the natural man receiveth not the things of the Spirit of God, nor while he continues a natural man, can he know them, let him pretend to reaſon ever ſo much about them? Have you not heard men laviſh in the praiſes of the dignity of human nature, which if God's account of human nature be true, is an unrighteous dignity? What is a more common topic, than to cry up moral rectitude, which, if ſcripture be true, is an unrighteous rectitude, and to recommend practical duties as terms of juſtification, which is ſetting them up in the place of Chriſt's righteouſneſs, and teaching men an unrighteous obedience? Upon whatever footing this be done, it is an unrighteous attempt; whether it be upon the principles of natural religion or morality, or any other faſhionable ſyſtem, it is equally unrighteous, becauſe it is going about to eſtabliſh a righteouſneſs of man's own, and not ſubmitting to the righteouſneſs of God; and whoever does this, neither knows his own want of righteouſneſs, or his inability to attain any by human means; nor does he know that there is no righteouſneſs to be had, but what muſt come down from heaven, but what the heavens muſt drop down from above, and the ſkies muſt pour out, the application of which truth is my ſecond remark.

The

The text clearly teaches us, that righteouſneſs comes from above, as the rain does. It does not ſpring or grow out of the earth, for there is none upon earth righteous, no not one; but God ſends it down from heaven. In like manner as the dry parched ground has not the rain in itſelf, but receives it from the fruitful influence of the heavens, ſo the barren wilderneſs of man's heart has no righteouſneſs, until the Holy Spirit bring it from above: for it is his office to convince the ſinner of his unrighteouſneſs, and then to convince him of righteouſneſs, by giving him faith to apply to himſelf that divine righteouſneſs, which Chriſt wrought out for his juſtification and ſalvation.

If any member of our church thinks this doctrine wanting in point of evidence, let him conſult the articles and homilies; words cannot be plainer than thoſe are in the beginning of the ſermon On the Salvation of Mankind by only Chriſt our Saviour, from Sin and Death everlaſting. "Becauſe all men be ſinners, and offenders "againſt God, and breakers of his law and "commandments, therefore can no man by his "own acts, works, and deeds (ſeem they never "ſo good) be juſtified, and made righteous be-"fore God: but every man of neceſſity is con-"ſtrained to ſeek for another righteouſneſs of "juſtification, to be received at God's own "hands, that is to ſay, the forgiveneſs of his "ſins

" ſins and treſpaſſes, in ſuch things as he hath
" offended. And this juſtification or righteouſ-
" neſs, which we ſo receive of God's mercy and
" Chriſt's merits, embraced by faith, is taken,
" accepted, and allowed of God for our perfect
" and full juſtification: for (as it follows in the
" latter part of the ſame homily) all the good
" works that we can do be imperfect, and there-
" fore not able to deſerve our juſtification; but
" our juſtification doth come freely by the mere
" mercy of God; and of ſo great and free mercy,
" that whereas all the world was not able of
" themſelves to pay any part towards their ran-
" ſom, it pleaſed our heavenly Father of his in-
" finite mercy, without any our deſert or deſerv-
" ing, to prepare for us the moſt precious jewels
" of Chriſt's body and blood, whereby our ran-
" ſom might be fully paid, the law fulfilled, and
" his juſtice fully ſatisfied. So that Chriſt is
" now the righteouſneſs of all them that truly do
" believe in him."

This is the doctrine of our reformers, and if any perſon refuſe to abide by their authority, let him conſult the oracles of truth, where he may read that the righteouſneſs by which we are juſtified, is not man's, but God's:—and that Chriſt the God-man is the end of the law for righteouſneſs to every one that believeth—and if he ſtill refuſe to make mention of his righteouſneſs, even his only, the Holy Spirit refers him to

the fair volume of nature for further evidence. He teaches us that fallen man without the righteouſneſs of Chriſt is like the earth without rain. Look then upon the face of the earth after there has been no rain for two or three ſummer months, and ſee with your own eyes the neceſſity of having righteouſneſs rained down from heaven. You ſee the earth hath loſt its verdure. The more tender vegetables are quite dead. The more robuſt hang their heads and droop. This is the true picture of the natural man deſtitute of Chriſt's righteouſneſs. No grace can grow, no virtue can flouriſh in him. His heart is a parched up wilderneſs, in which nothing good can ſpring, until Chriſt's righteouſneſs be rained upon it. If the fact be true in nature, this doctrine muſt be equally true in grace. If nothing can grow without the rain and dew of heaven, then nothing can grow without the righteouſneſs of Chriſt: for he who cannot deceive uſes this illuſtration to teach us the neceſſity of Chriſt's righteouſneſs. Ye heavens, drop down the dew, ſays he, and let the ſkies pour out righteouſneſs. Its original is from heaven, and it comes to us from thence to overthrow the pride of natural religion, and morality, and whatever aſcribes to fallen man the will and the power of making himſelf righteous before God. That which makes us righteous is not in any faculty of nature, but is entirely the free gift of grace. And it is owing to men's

men's vain glory and pride, which of all vices is moſt univerſally grafted in all mankind, that men know not themſelves, and will not look up to heaven for that righteouſneſs which they want. Hence it is, that we hear ſo much about natural and moral religion, which pay their court to the pride of our fallen nature, and hence comes that execrable poſition upon which they are built. viz. "That man has in himſelf the rule of right "and obligations to follow it." Is not this inſulting God to his face? He ſays, that all men are gone out of the right way, the moraliſt gives him the lye, and ſays, No, I have ſtill in myſelf the rule of right. What rule of right has he in himſelf, whom God has pronounced unrighteous and abominable altogether? Has the unrighteous man the rule of righteouſneſs in himſelf? What ſort of a rule is it by which an unrighteous man walks? And what obligations has he in himſelf to follow the rule of right, of whom, God ſays, there is none that doeth good, no not one? Can he have at the ſame time in himſelf obligations to follow the rule of right, the thoughts of the imaginations of whoſe heart are only evil continually? It is impoſſible. Until Chriſt's righteouſneſs be poured down upon him from heaven, he is blind and dark in the things of God, he has no rule of right, and he has obligations, and ſtrong ones to follow the rule of wrong, but none to follow what is right. This is

God's

God's account of fallen man. How different is it from the flattering view in which our moral teachers love to paint and dreſs the fancied dignity of their nature! Pride, ignorant of itſelf, makes them believe that they are ſtill great and noble beings; and they cannot bear the juſt character, which our church has drawn of them in the concluſion of the homily on the miſery of man. "Hitherto we have heard, what we are "of ourſelves, very ſinful, wretched and damna- "ble. Again, we have heard, how that of our- "ſelves, and by ourſelves we are not able ei- "ther to think a good thought, or work a good "deed, ſo that we can find in ourſelves no hope "of ſalvation, but rather whatſoever maketh "unto our deſtruction." We muſt have this humbling view of ourſelves, if ever we ſee reaſon to ſeek righteouſneſs from heaven. May God humble us all, and convince us deeply of our want of righteouſneſs, that we may apply to him for it.—knowing where it may be had, we ſhall apply for it properly, which leads me to conſider

3dly. How it is to be attained.

The place of its growth may point out unto us the true method of attaining it. It is of heavenly extraction. You cannot aſcend to heaven to bring it down. But may not your prayers and good works aſcend to merit it? No, they cannot. Until Chriſt's righteouſneſs be imputed

to

to you by faith, your prayers are an abomination and your fancied good works are nothing but ſin. So ſays the ſcripture, "Whatſoever is not of "faith is ſin." So ſays our church in her articles, "Works done before the grace of Chriſt "and the inſpiration of his Spirit, are not plea- "ſant to God, neither do they make men meet "to receive grace—Yea rather, for that they are "not done, as God hath willed and commanded "them to be done, we doubt not but they have "the nature of ſin." We doubt not but the beſt of them are only ſo many ſplendid ſins. They may adorn a man's outward converſation, may gain him the honour of men, but in the eyes of God they are of no price: becauſe they flow from an unregenerate heart. So that works done before we receive Chriſt's righteouſneſs can do nothing towards meriting it, and works done after receiving it can add nothing to it. It is a free gift, therefore works done before cannot merit it. It waits for no qualification, no condition in the receiver, becauſe it is given to the moſt unworthy, and is given to ſupply the want of all qualifications and conditions—it is given to the unrighteous and to the ungodly. And it wants no works done after receiving to add to it, becauſe it is infinitely perfect. It is the righteouſneſs of God, and will prove itſelf to be from God by its fruits, which fruits evidence us to be righteous, but do not make us ſo: for if

they

they were to make us righteous, but in part, that would be going about to eſtabliſh our own righteouſneſs, and not ſubmitting to the righteouſneſs of God.

This is the doctrine of ſcripture. After the apoſtle had eſtabliſhed it by various proofs, he thus ſums them all up—Therefore we conclude that a man is juſtified by faith without the works of the law. Our church has made the ſame concluſion in her 11th article, where ſhe teaches, "That we are accounted righteous before God "only for the merit of our Lord and Saviour "Jeſus Chriſt by faith, and not for our own "works or deſervings. Wherefore that we "are juſtified by faith only, is a moſt wholeſome "doctrine, and very full of comfort, as more "largely is expreſſed in the homily of juſtification." In which homily we have theſe words: "Juſtification is not the office of man, but of "God: for man cannot make himſelf righteous "by his own works, neither in part nor in the "whole, for that were the greateſt arrogancy "and preſumption of man, that antichriſt could "ſet up againſt God, to affirm, that a man "might by his own works take away and purge "his own ſins, and ſo juſtify himſelf. But juſti-"fication is the office of God only, and is not a "thing which we render unto him, but which "we receive of him: not which we give to him, "but which we take of him by his free mercy,

" and by the only merits of his moſt dearly be-
" loved ſon, our only redeemer, ſaviour, and
" juſtifier, Jeſus Chriſt."

In the following part of the ſame homily are theſe words:

" The very true meaning of this propoſition
" or ſaying, We be juſtified by faith in Chriſt
" only, is this, We put our faith in Chriſt, that
" we be juſtified by him only, that we be juſti-
" fied by God's free mercy, and the merits of
" our Saviour Chriſt only, and by no virtue or
" good works of our own, that is in us, or that
" we can be able to have, or to do, for to de-
" ſerve the ſame: Chriſt himſelf only being the
" cauſe meritorious thereof."

If then all working and boaſting be thus excluded, both by ſcripture and by the authority of our own church, how is this righteouſneſs to be attained? The prophet teaches us in the text. We receive it as the thirſty ground does the rain. Can we do any thing towards bringing down the gentle dew, or the fruitful rain of heaven? When the earth is parched and burnt up, can we command the clouds above to deſcend and ſaturate the thirſty ſoil? No. We are not equal to theſe things: any more, than we can bring down the righteouſneſs of Chriſt when we pleaſe. It is God's to give, ours to receive, as the dry ground does the rain. When God pours down from on high abundance of righteouſneſs,

what can we do but receive it, as a free gift, and be thankful? This is the main point, and much ſtreſs ſhould be laid upon it. We all want righteouſneſs alike, being all alike ſinners, Chriſt has infinite and perfect righteouſneſs to give, and when we deſire it, we ſhould be ſure to ſeek it in the way wherein God has appointed to beſtow it. Now he always beſtows it freely---not upon thoſe who merit it, for then it would not be free---Merit and free grace are oppoſites, but he beſtows it upon the unrighteous and ungodly. He beſtows it upon them who want it moſt, and who are ſenſible they can do the leaſt to attain it. If then you deſire righteouſneſs, go as unrighteous and ungodly to the Lord Jeſus, and he will cloath you with his all-perfect righteouſneſs. He requires no qualification, but to acknowledge, that you have none. If you are ſenſible of your wants, that is a prevaling motive enough with him to ſupply them. To find that you want righteouſneſs, is the proper way and means to attain it---Hear what your God promiſes you---"Bleſſed are they who hunger and thirſt after "righteouſneſs: for they ſhall be filled"---Ye ſhall be filled with it, becauſe ye hunger and thirſt after it, not becauſe ye deſerve it, and have merited it by your good works, but becauſe you are made ſenſible that you cannot deſerve or merit it. This is the eſtabliſhed method of God's acting---"For he filleth the hungry with good

" things, but the rich phariſee he ſendeth empty " away"---He filleth them who hunger and thirſt after righteouſneſs with the good things of grace, and with the beſt things of glory---but he ſendeth him, who ſays, I am rich, and encreaſed with goods, and have need of nothing, ſuch a proud phariſee he ſendeth empty away.

It is exceedingly difficult to convince men, that this is the goſpel method of ſalvation. Their pride will not ſubmit to it---no not to be ſaved---by the righteouſneſs of God---they will try, even after they are convinced of the neceſſity of God's righteouſneſs, to add ſomething of their own to it. Their fond conceit of themſelves wont let them ſee, how entirely their nature is corrupted, and how corrupt their beſt works are. Vitious ſelf-love raiſes a thouſand objections againſt free juſtification through Chriſt's righteouſneſs: but there has been one made by men of corrupt minds in every age, and which they are ſtill making, though God himſelf has vouchſafed to give it an anſwer. They object to this ſcripture doctrine, That it makes void the law, and renders an holy life needleſs. To which calumny God anſwers in the text. When he ſends down a ſhower of righteouſneſs from above, he ſays, let the earth open, and receive the heavenly bleſſing. But to what end? That it may continue as barren and unfruitful as before? No, but that ſuch effects may follow in the ſpiritual world, as always

ways do in the natural, when reviving ſhowers deſcend upon the dry thirſty ground. Do not they always make the earth fruitful? So does the righteouſneſs of Chriſt, as I propoſed to ſhew under my fourth and laſt remark, which was to prove what are the conſtant fruits of it.

" I Jehovah have created it," ſays God in the text. The righteouſneſs of God is a new creation. And why are are we created anew in Chriſt Jeſus? That we may live ſtill to the fleſh, and its corrupt appetites? No: for then we ſhould be created anew in the devil, and not in Chriſt Jeſus: but we are created anew unto good works. The righteouſneſs of Chriſt is to deliver us from our ſinful nature, and not to encourage us to live in it: for this is the will of God, even our ſanctification. He gives us righteouſneſs from heaven, that it may raiſe us up to heaven: for as it comes from God, it will carry us up to God. It will not remain in us as a dead and barren principle, but will make us fruitful in good works, even that we may be filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God the Father. This is the ſcripture account of the doctrine, and it is alſo the doctrine of our church. We read in the firſt part of the homily upon faith, " That " as the light cannot be hid, but will ſhew forth " itſelf at one place or another: ſo a true faith " cannot be kept ſecret, but when occaſion is " offered,

" offered, it will break out, and ſhew itſelf by " good works. And as the living body of a " man ever exerciſeth ſuch things as belong to a " natural and living body, for nouriſhment and " preſervation of the ſame, as it hath need, " opportunity, and occaſion, even ſo the ſoul, " that hath a lively faith in it, will be doing " always ſome good work, which ſhall declare " that it is living, and will not be unoccupied. " Therefore when men hear in the ſcripture ſo " high commendations of faith, that it maketh " us to pleaſe God, to live with God, and to be " the children of God: if then they fancy, that " they be ſet at liberty from doing all good " works, and may live as they liſt, they trifle " with God, and deceive themſelves. And it is " a manifeſt token, that they be far from having " the true and lively faith, and alſo far from know- " ledge what true faith meaneth."

Theſe are the words of our reformers—They ſpeak of the true juſtifying faith agreeably to the ſenſe of ſcripture, deſcribing it to be an active operative grace, producing all the fair and ripe fruits of an holy life—Theſe flow as conſtantly from it, as light does from the ſun. If any man ſays he hath this faith, and does not make it manifeſt by theſe fruits, he deceiveth himſelf, and the truth is not in him. His faith is dead. It is no better than what the devils have, and unleſs it pleaſe God to open his eyes

and

and to undeceive him, he will ſoon have his portion amongſt them, who believe and tremble.

I have now finiſhed the practical remarks, which the text offered to our conſideration, and I hope, my brethren, they have appeared to you with convincing evidence. The preſent and the eternal welfare of your own ſouls, as well as of theirs which are committed to your care, require you to meditate ſeriouſly upon this fundamental doctrine of chriſtianity. Our whole religion ſtands upon this great truth, that the righteouſneſs for which we ſinners are accepted as righteous at the bar of juſtice is not our own, but Chriſt's—wholly wrought out for us by his obedience and ſufferings, and received of us by faith without any of our works or deſervings. St. Paul has written two epiſtles in defence of this doctrine. If any man can read them without being convinced of the truth of it, he is out of the reach of argument. When the church of Rome denied the truth of it, and was fallen into the damnable doctrine of works being meritorious towards our juſtification, which is the ground-work of all their groſs hereſies and ſuperſtitions, it pleaſed God to raiſe up the reformers, who laboured chiefly to overthrow this fundamental error, and he bleſt their labours with ſucceſs. By their means, the knowledge of the pure goſpel of Jeſus Chriſt was ſpread abroad, and reached unto this land. Our church was happily

happily reformed, as from all the errors of popery, ſo from the doctrine of the merit of works in particular. Long it ſtood upon the principles of the reformation, and theſe principles, glory be to God's good providence, are ſtill in our articles, and homilies, and liturgy. But where elſe ſhall we find them? Who maintains them? Who writes, who preaches in their defence? Alas, they who ſhould be their friends, betray them: for is there a more generally received opinion than that good works are the terms of our acceptance with God? Is not natural religion founded upon this opinion? And ſo far as men build upon it, they depart from the great doctrine of the reformation, and return back to popery. Is this our religious ſituation, or is it not? Let matter of fact ſpeak. Are the celebrated books, in which youth are now lectured, written in the proteſtant ſpirit againſt the merit of works, and tending to eſtabliſh the righteouſneſs of Chriſt? Is this alſo the general ſcope of our preaching? Is it our righteouſneſs, or God's that we ſeek to eſtabliſh? Let experience anſwer. And it anſwers loud enough---We hear man's righteouſneſs echoed from the pulpit and from the preſs---and in this proteſtant church---in this ſound and beſt conſtituted church upon earth, too many of her ſons have learnt to reject the fundamental doctrine, upon which ſhe was eſtabliſhed. When we are thus departing

and

and falling away from our firſt principles, it ſeemed to me neceſſary to call upon you, as chriſtian men to embrace, and as members of our church, to defend them. Whoever amongſt us ſeeks juſtification through Chriſt's righteouſneſs, cannot be offended at what I have ſaid---and I would offend thoſe, who ſeek for juſtification without Chriſt's righteouſneſs. I would gladly ſtir them up and provoke them to examine their principles, and to try whether they can truſt their eternity upon them. If they truſt to their own righteouſneſs, they are loſt for ever. If there be truth in God---if there be any reliance upon his word, there is no righteouſneſs but Chriſt's, wherein ſinners can appear without ſpot of ſin at the bar of juſtice. This is the only cloathing, which can hide all their original and actual pollution. Truſt to it, and God the Father will ſee you perfect in beauty, through the comelineſs which Chriſt will put upon you. Reject it, and think of appearing before him with the leaſt ſtain of ſin, he is of purer eyes than to behold you. The leaſt ſtain makes you unrighteous, and it is decreed, that the unrighteous ſhall not inherit the kingdom of God. Oh that his good Spirit may practically convince every one who hears me this day, of his want of ſome better righteouſneſs, than his own, and may he enable us to wait upon the Lord our righteouſneſs, until the text be fulfilled in us---May he command

command the heavens from above to drop down, and the ſkies to pour forth righteouſneſs---and may he command the earth, even our earthly ſenſual hearts, to open and to receive it, that ſalvation and righteouſneſs may ſpring up together, with all their fair and ripe fruits. Grant this bleſſed God and Father to this whole congregation, through the all-perfect righteouſneſs of thy Son Jeſus Chriſt, and by the influence of the Holy Spirit upon our hearts, turning us from ſin to righteouſneſs, that the Father, Son, and Holy Spirit may be glorified in us, and by us, in time, and in eternity. *Amen* and *Amen*.

THE DUTY

OF

PRAYING FOR OTHERS:

ENFORCED BY SOME

ARGUMENTS

TAKEN FROM THE

SUCCESS OF THOSE PRAYERS, WHICH THE CHURCH MADE FOR ST. PETER'S DELIVERANCE FROM PRISON.

The effectual fervent prayer of a righteous man availeth much.
JAMES v. 16.

THE DUTY

OF

PRAYING FOR OTHERS.

Acts xii. 5.

Peter therefore was kept in priſon, but prayer was made without ceaſing of the church, unto God for him.

HEROD, a perſecutor of the church, ſtretched forth his hand to vex ſome of its members, and he killed James, the brother of John, with the ſword; and becauſe he ſaw that it pleaſed the Jews, he proceeded farther to take Peter alſo. He committed him to priſon, chained him to two other perſons, and gave him in charge to ſixteen ſoldiers, who were, four at a time, night and day, to be keeping watch over him. And after Eaſter he intended to have put him to death; but on the very night before his execution, Peter is wonderfully delivered, contrary to Herod's purpoſe, the priſoner's hopes, and the keeper's intentions. By what means was this brought

brought about? By the church's prayers. From the time Peter was apprehended, prayers were made without ceaſing for him; and when the faithful knew his execution was fixed for the next day, they were reſolved to wreſtle all night with God in prayer for him. Accordingly they beſiege the throne of grace with their earneſt and hearty requeſts for Peter's deliverance, and they are heard. While they are praying God gives in the priſoner among them, as an anſwer to their prayers.

Upon this fact I will make ſome practical remarks, for the uſe of God's people at this time. What I ſhall offer at preſent relates only to true believers, and I hope God will put it into their hearts to hear me with profit and improvement to their ſouls. My brethren, you ſee the diſtreſt ſtate of our affairs. All Europe is in confuſion, our affairs are unſettled at home, and we are at war abroad, and with enemies who boaſt themſelves in their victories and conqueſts. But the deareſt thing to us is in the moſt danger. The proteſtant religion is ready to be deſtroyed, and the Lord ſeems to have given us up to our bloody perſecutors. Look around you, you ſee no proſpect of deliverance by any human means: what courſe then ſhall we take? Whither ſhall we go for help? God muſt be our only refuge. If we can truſt in him for deliverance, he will deliver us: and if we have any truſt

truſt in him, we ſhall certainly expreſs it in prayer. And for our encouragement to pray, and to expect a bleſſing upon our prayers, let us meditate upon the hiſtory before us; and may God ſo direct me to ſpeak, and you to hear, that we may pray without ceaſing, as they did in the text, until our ſucceſs be like theirs. O that God would pour down upon us the ſpirit of prayer and ſupplication, and make us a praying people, until he deliver us from all our enemies, and make us an happy people. To this end, let us conſider ſome of the chief practical uſes to be made of the text. And

Firſt, we may remark, That whenever the faithful are in any great danger or trouble, if God intends to deliver them, he puts it into their hearts to pray for deliverance. We have many examples of this in ſcripture, and many expreſs paſſages, whereon to ground this doctrine. We are never able to pray aright without God's aſſiſtance. It is the office of the "Holy Spirit to help "our infirmities; for we know not, ſays the apo- "ſtle, what we ſhould pray for as we ought, "but the Spirit itſelf maketh interceſſion for us." (Rom. viii. 26.) He helpeth our infirmities before we pray, by letting us ſee our wants, and he helpeth us in praying, by enabling us to pray with faith, and to aſk what he knows our heavenly father will grant us. Thus he put it into their

their hearts to pray without ceaſing for Peter's deliverance. If he had not helped their infirmities, every circumſtance made ſo much againſt them, that they could have had no hopes from their prayers. But he ſtrengthened their faith, and they looked beyond all difficulties. They ſaw a way open for Peter to eſcape, notwithſtanding Herod's cruelty, the ſtrictneſs and number of the guard, the cloſeneſs of the priſon, and the nearneſs of Peter's death. They knew God was able, and they believed it would be for his glory, to deliver him, and therefore they prayed without ceaſing.

My brethren, do you find yourſelves ſtirred up much to prayer in the preſent troubleſome times? Are your hearts greatly diſpoſed to pray, that God would put an end to theſe troubles, and to preſerve to us the bleſſings of the proteſtant religion? Do you ſpend much time with God, do you wreſtle with him in prayer, reſolved "not to let him go," until he hear and anſwer? If this be the caſe, we ſhall certainly be preſerved. If the Lord's people be led out into fervent and earneſt prayer, if they pray often alone, and often with one another, for the peace of our Jeruſalem, then we need not deſpair. Though all things make againſt us, as they did in Peter's caſe, yet if God put it into our hearts to pray for deliverance, as he did into the hearts of the faithful

ful then, we may promiſe ourſelves the like bleſſed anſwer to our prayers, which they met with.

And this is my ſecond practical remark. The prayer of faith never returns without a bleſſing. Peter is kept chained in priſon, his enemies many, his friends few—his enemies have all earthly power in their hands to deſtroy him—his friends have only God to apply to for his deliverance, and to him they go. His enemies plot; his friends pray. Their plot againſt Peter's life; humanly ſpeaking, could not be defeated—to morrow he muſt die; but prayer brought down God to his aſſiſtance. The priſon doors were ſafely ſhut, but prayer opened the doors of heaven: and God, to let us ſee the power of prayer, ſent him to his friends while they were praying, as if God had ſaid—There (ſince you will take no denial), there he is, thus plainly pointing out the means of his deliverance. The prayer of Elijah had the ſame ſucceſs. He could open and ſhut heaven. And if the prayer of one righteous man could avail ſo much, what could not the joint prayer of many righteous men do? It would bear down all before it, and prevail in heaven and earth. It would reach up to God, and lie before the throne of his grace, and never depart without its anſwer; and when anſwered, it would come down with authority, and force

all human power to ſubmit. The ſcripture every where ſpeaks of the efficacy of prayer. The promiſe of God to it is very encouraging. "Call upon me in the time of trouble, ſo will I hear thee, "and thou ſhalt praiſe me." I will give thee reaſon to praiſe me, by delivering thee from thy trouble. And God has ever fulfilled this promiſe. There is not an inſtance in ſcripture of the church's joining in a common petition to God, but he always heard and anſwered it. And indeed how ſhould it fail of ſucceſs, being indited by the Holy Spirit, and preſented by Jeſus Chriſt, and perfumed with the ſweet incenſe of his merits? It then becomes the prayer of Jeſus Chriſt himſelf. He preſents it as his own, and how can God the father reject the prayer of his beloved Son? So far from rejecting it, he repreſents it to be as delightful to him as the moſt fragrant odors are to us. For thus St. John, ſpeaking of our Lord under the character of the angel of the covenant, ſays, Rev. viii.—"There was given "unto him much incenſe, that he ſhould offer "it with the prayers of the ſaints upon the gol-"den altar, which was before the throne, and "the ſmoke of the incenſe which came with the "prayers of the ſaints aſcended up (with accep-"ance) before God out of the angel's hand." Let your prayers aſcend up with the ſweet-ſmelling ſavour of his merits, and you have his word

of promiſe, that whatever you ſhall aſk the Father in his name, you ſhall receive.

Now my chriſtian friends and brethren (for to ſuch only I am now ſpeaking) ſince you are convinced of theſe truths, are you careful to practiſe them? Let us look back, and each of us examine our own conſciences. How much time have we ſpent of this day in prayer for the diſtreſſes of our fellow creatures? Many are in priſon, have we prayed for them? Several chriſtians are in diſtreſs, our reformed brethren perſecuted in France, our brethren in blood as well as in faith ſuffering in America, the chriſtian world in war and confuſion, and the proteſtant intereſt nearly deſtroyed; have we been earneſt with God this day in prayer, that he would put an end to all theſe calamities? How juſtly may God leave us deſtitute of his help, if we have not been pleading with him for help for others? And if there be any one of us whoſe conſcience now informs him that he has not ſympathiſed and ſuffered this day with all the ſuffering members of Chriſt, let ſuch a man now humble himſelf and ſay, O Lord, do not excommunicate me out of the hearts of thine, for my coldneſs towards them: how ſhall I expect help from others prayers, who have been wanting in my prayers for them? Where was my fervent brotherly love, that I would not do that for a brother, which I owe to an enemy, viz. to pray for him. O

Lord forgive the offence of thy ſervant, and pour down upon me the ſpirit of prayer and ſupplication. This done, reſolve not to cloſe your eyes this night, until you have improved your intereſt in God. You have a key that will open any lock, let no chriſtian lie in chains by you, either in bodily or ſpiritual chains. If he be ſick, pray him into health. If poor, pray him rich. If troubled in mind, pray him into comfort. It is for want of our prayers, that men lie ſo long under their burdens. If we would jointly commend them unto God, he would either deliver them, or what is the ſame, he would ſanctify and ſweeten the affliction, and make it as great a bleſſing as a deliverance. If you can do nothing elſe, pray for your brethren. You may not have other means of helping them, but the pooreſt chriſtian has an intereſt with God, and if he uſe it in prayer, it will do them and him a real ſervice: for prayer in this caſe for others, is a clearer evidence of grace, than prayer for ourſelves.

Since the times then ſo loudly call upon us, let us join in prayer for all thoſe that are troubled in mind, body, or eſtate; and that we may appear as the members of one body, actuated by the ſame ſpirit under one head, let us all agree, at whatever diſtance we may happen to be, at one and the ſame hour to meet together at the throne of grace. And what hour can we pitch upon

upon more proper for this ſacred employment, and more free from worldly avocations, than from eight o'clock to nine on the Lord's-Day evening? The attendance upon the public offices of the day is then over. The mind is collected and ſerious. By what more likely means can we hope to keep it in the ſame ſweet frame, than to cloſe the day with an act of devotion? If God's people would enter into an holy league, and oblige themſelves to ſpend this part of the day in their ſeveral cloſets during theſe troubleſome times, they would infallibly ſucceed in their petitions. Tell me, whenever the church's joint prayers did miſcarry, in what place, in what caſe, or for what people? There is not an inſtance, wherein they failed. Prayers have been made for men in the church (good men and bad) and for men out of the church—and they have ſucceeded. Prayers have been made by land and upon the ſea, and with ſucceſs—they have prevailed above-ground, under-ground, in dens and caves, and dungeons. Prayers have relieved dying men, poor men, priſoners, and captives; they have been made for men againſt temptations and ſorrows, againſt the rage of perſecutors and pevils, and they have prevailed; and why ſhould not prayers be as omnipotent now, as it has been formerly? Suppoſe our national ſins cry aloud for vengeance, let our prayers cry louder for mercy. When one Elijah ſtood up for ſtiff-

necked

necked Iſrael, and one Amos for rebellious Judah, God ſhewed mercy; and Elijah and Amos were men of like paſſions with us: encouraged by their ſucceſs, let us be importunate at the throne of grace, while God allows us an hour for prayer. And let none of us be diſcouraged as if it was too late; our danger indeed is great, but while God calls in his word, it is not too late to call to him in prayer. He often ſees men ſinking, before he comes to their help. Our extremity is his opportunity. When Peter is within a few hours of death, then is God's time to deliver him.

But perhaps ſome of you may ſay, I have been praying and waiting long, and yet ſee no ſucceſs. So did the church. They pray for Peter week after week, without ceaſing night or day, and ſtill the priſon is ſhut and his chains are on. And now they have but one night more to wait, and they wait and pray, until Peter comes in among them. If then we have but one day, or one hour more to ſpend, let us ſpend it in prayer, not doubting but the God that heareth prayer will anſwer. Deliverance will come, be it at the laſt hour, if the prayer of faith wait for it. Experience, and the word of God, prove it ever was ſo, and it ever ſhall. Diſpute not then, only believe. Go and open thy wants to God as thy reconciled father, aſk a ſupply of Chriſt God-man, thy ſaviour and mediator, through God

God the Holy Ghoſt as the inditer of thy prayers. Set thy faith to work. Before thou begin, ſay with the prophet, I will call, and the Lord will anſwer; and when thou haſt finiſhed, believe that in due time and manner thou ſhalt be anſwered. Thus pray, let faith enter into thy ſuit, and end, and ſubſcribe it, and God will as ſoon deny himſelf, as deny thee thy heart's deſire.

But this point deſerves farther conſideration. Many ſerious, well-meaning perſons are very apt to be diſcouraged at God's delay in granting their requeſts. Let us go to the hiſtory before us for light into this particular, and let this be the third practical uſe to be made of the text. The church had been long at prayers, but God did not anſwer till the laſt hour. That was his time, which is always the beſt. If he does not anſwer immediately, he delays for wiſe and good reaſons. He would remind us of our former behaviour to him. How often did he call by mercies, by judgments, and by his word, but we would not hear. He prayed us again and again to leave our ſins, and come to him, but we would not anſwer, therefore it is a juſt reproof, that we ſhould call, and not be heard. God ſeems not to hear, to ſpur us on to pray the more earneſtly. He ſeems deaf, that we might ſpeak out, and ſlow, that we might be earneſt. Thus Daniel interprets it in the ninth chapter. God defers and delays, ſays he, but it is only

only to try me, therefore he prays with more warmth and fervour, " O Lord hear, O Lord for-" give, O Lord hearken and do, defer not for " thine own ſake, O my God." And he goes on praying with ſo much vehemence, that while he was yet ſpeaking the angel Gabriel is ſent unto him with an anſwer. Though God delay, yet he will anſwer. And if his delays begin to diſcourage us, let us ſtudy the courſe of his providence, and be comforted to wait on. Behold how the huſbandman waits. He does not think of ſowing and reaping the ſame day. But his corn lies buried for ſome time, and dies, yea it grows downward, before it ſhoots upward; and when it is up, it receives many a check, yet ſtill he waits, becauſe he hath experience. So muſt we. When we have ſown our ſeed, and our prayers ſeem to be buried and dead, and all things appear worſe with us after prayer, than they were before, yet we ſhould wait, and learn experience from our own and other mens' ſucceſs. Never was the ſeed of prayer ſown, but there was a crop, although it was a late harveſt.

I wiſh the harveſt was come, ſays one, I have been praying long, and without ſucceſs. How long have you prayed? Abraham prayed thirty years for a child; Iſaac prayed twenty, but their prayers were heard at laſt. How long did the faithful pray for the incarnation of the lord of

life?

life?---four thouſand years before he came. And yet he did come; therefore pray on.

But you have uſed all means, prayed yourſelf, got others to pray for you, and yet you have no anſwer. And might not Peter have ſaid the ſame: there was not a chriſtian in Jeruſalem, but had been praying for him, and yet ſtill he is in priſon?

But you think matters go worſe with you, the more you pray; the more you pray for faith, the leſs you have; the more you pray againſt temptations, the more they beſet you. Is not this as we ſaid, the corn muſt go backward before it comes forward? Was it not ſo with Abraham and Sarah, the longer they prayed, the elder they grew.

But you think your ſins grow ſtronger by prayer. No! this cannot be. Only you feel ſin more than you did before. It is not becauſe ſin is ſtronger, but becauſe you are ſounder: for theſe motions of ſin, are not motions of life, but ſymptoms of death. Take comfort, the pangs of death are now upon your luſts; they are ſtruggling for life. Keep on your prayers, and ſoon you will have a happy deliverance.

But you ſay, your comforts come too late, I am quite wearied out. Never ſay it is too late, ſo long as God bids you pray, and you can pray, and God's people have hearts to pray for you. If Peter be delivered by midnight or by day-break,

break, it is as well, as if he had been out a month before. God does not delay, becauſe he will not grant, but becauſe he would quicken you, and ſtir you up to aſk with greater earneſtneſs. If your petition be not according to his will, never make it; but if it be, never leave it. Keep on praying, as they did in the text, until Peter came in among them. Remember the poor widow, and learn from her not to be faint or weary in your prayers---She had to deal with a judge, and not a father---a hard rigorous judge, and ſhe was alone, a ſimple orator, and yet ſhe carried her ſuit by her importunity. If a judge, that neither feared God nor regarded man, could thus be won, ſhall not God avenge his own elect, who cry day and night unto him, although he bear long with them? What an encouragement is this to continuance in prayer, though God ſhould delay long! We here ſee that his delays are not denials. O Lord help our faith, that having precept, promiſe, God's ſervants, God's own bleſſed ſon, on our ſide, we may never be put off with any delay; but may have ſtrength to keep on our ſuit, ſo long as an hour or a minute is left. Let us pray with faith and patience, not doubting but God will bring about our deliverance, not only after delays, but after all human means fail, which is the fourth circumſtance in the hiſtory before us, worthy of our attention.

Many

Many perſons are apt to be ſtumbled, when they ſee no outward means of deliverance. Although they have the word of promiſe in their hands, yet they are tempted to think their caſe deſperate, when they ſee no way open to eſcape. And when this comes after many and long delays, it is often diſcouraging. But we ſhould conſider that the Lord never wants means. St. Peter had good reaſon to ſay from his own experience, "The Lord knoweth how to deliver his peo-" ple."---He is never at a loſs. If they know how to pray, he always knows how to deliver. His wiſdom is infinite to find out means, his power is almighty to carry them into execution, nay, if need be, to create them. He is the Lord of hoſts, all creatures, and all elements obey him. If we want his help at land or ſea, he is Lord of all. If we be in priſon, he can open any jail. He can make ſtrangers and enemies, yea all things work together for our good. Look not then at the want of means, but at his promiſe, who can work without means, and againſt means. Caſt thy care upon God, and he will care for thee. Is thy burden poverty? Caſt it upon him, and he will help thee. Is it ſin or ſorrow? Whatever it be, he can bear it, and diſcharge thee.

But ſtill thou art afraid, thou ſeeſt no means. Suppoſe they had reaſoned, in Peter's caſe, as thou doſt? If we had a friend at court to uſe his

his intereſt with Herod, or if we had a friend in the watch whom we could bribe, or if the jailor would ſuffer us to come at Peter, then we might have ſome hopes, but now all human means fail us, why need we pray any longer? They had more faith than to reaſon in this manner. They knew, that God had means out of our reach. If men could not deliver Peter, an angel ſhould. If thou believeſt, he will find or creaté means to deliver thee. All things are poſſible to him that believeth.

But thou ſeeſt ſo many difficulties in the way, that thy caſe ſeems deſperate, and it is not poſſible to help thee. What are difficulties to him, who ſpeaks the word, and all nature obeys. His power is ſhut out of no place, and is everywhere almighty. Does thy caſe require more power than Peter's did? Go to the priſon, there is a ſtrong guard. Paſs the guard, there is a door. Paſs it, there is a chain. Get through it, there is an iron gate—and come at laſt to Peter, he is chained faſt to two men. What do all theſe avail againſt God? If Peter's friends can break through theſe diſcouragements to prayer, God will break through theſe and a thouſand more to their comfort.

" O but, ſays weak faith, God works no " wonders at preſent." No? What is not his name ſtill the wonderful God? Is not his power and his wiſdom as great as ever? Are not his promiſes

promiſes as good? Is not his love, and our want of it, as much as ever? Have we not ſtill the ſame loving Saviour, and the ſame intereſt in him? All things ſtand as they did before. And if we uſe the former means, we ſhall infallibly find the former ſucceſs, and God will do exceeding abundantly above all that we can either aſk or think. We have the Lord's promiſe for this, and our own experience. What man is there any way acquainted with God and this holy duty, who ever found his prayers unſucceſsful? When didſt thou ever ſpeak to thy heavenly Father, but he anſwered thee with ſome eaſe or ſome comfort? When didſt thou ever pray, but thy heart was ſomewhat refreſhed? Fear not then but the Lord will ſtill do wonders. Is any thing too hard for God? has he made any promiſe, that he cannot perform? No certainly. Faith finds no variableneſs in him, nor ſhadow of turning, but experiences him to be the God that heareth prayer, the ſame yeſterday, to-day, and for ever.

The hiſtory would afford many more practical remarks, but here I ſtop. Let theſe four ſuffice. Firſt, when God intends to deliver his people out of any trouble, he puts it into their hearts to pray for deliverance. Secondly, Their prayers are always ſucceſsful—Although, Thirdly, God delays to give them an anſwer for ſome time.—

And

And Fourthly, When he does anſwer, he wants no means to bring about his gracious purpoſes. My chriſtian brethren, conſider theſe particulars with attention, and ſee whether there be not great reaſon for you to beg of God that he would give you at this time the ſpirit of prayer and ſupplication. If he does not make us a praying people, it may be feared that he will give us over to deſtruction: for look around you. See the troubles of Europe. Does not your heart bleed, for the ſhedding of ſo much chriſtian blood? Examine the ſtate of the chriſtian churches. What coldneſs and deadneſs is there in ſome? And how greatly are they, who have a little life, oppoſed and perſecuted? Conſider the danger, that threatens the proteſtant intereſt. Are not theſe ſo many loud calls upon you to uſe youri ntereſt with God, that he would put a ſtop to theſe general calamities? And then look around this kingdom, and ſee whether it does not ſtand in need of your prayers: is there any corner of the iſland, wherein vice does not abound? And does not the number of ſwearers and curſers far exceed the number of thoſe who mourn and pray; yea, ſo far, that I fear for one prayer, there are a thouſand oaths and profane curſes? And though God has been puniſhing us, yet we are neither reformed nor humbled. We neither deny ourſelves our diverſions nor our

ſins.

ſins. Long have we been declining, and now our friends abroad and at home are encompaſſed with ſins ſo provoking, with enemies ſo numerous and mighty, that we are brought to this extremity, we muſt either make our way through all by prayer, or elſe we periſh. The imagination of man cannot deviſe how we ſhould long ſubſiſt under our preſſing evils, unleſs we call in mercy and help from heaven. Let us then make God our refuge and ſtrength, and we ſhall find him a very preſent help in trouble. Let ſo many of us as know what our intereſt is in God, and what the power of prayer is, now in earneſt addreſs ourſelves to this duty. And we need not fear, but ſince God allows us a time for prayer, he will alſo find a time for our deliverance from all our troubles.

But here is our greateſt danger—The Lord's people are not ſtirred up to be hearty and earneſt in praying to ſee an end of theſe troubles. There ſeems to be among them a great coolneſs and backwardneſs to the duty. This is the worſt ſign of the times. We have but one remedy, and that we do not take. My chriſtian friends and brethren, if this be your caſe, beg of God to give you the ſpirit of prayer and ſupplication. I have been urging you by ſeveral motives to do your duty in theſe troubleſome times, you ſee and know what it is, now go and practice it.

Your

Your weapon is prayer, may God give you grace to uſe it. If you uſe it with faith, it will prevail, yea, it will be almighty, in heaven and earth. Whatever you want, prayer can ſupply you. Do you want your corruptions abated? Pray againſt them. Would you have your graces increaſed? Pray for them. Would you have the afflicted churches comforted? and our own church and kingdom reſtored to peace and tranquillity? You may relieve them by prayer. If God intends to try us with greater troubles and perſecutions, prayer is neceſſary, that you may be fitted for them. On all theſe accounts you cannot but ſee, that there is great need of prayer, and if you do pray, that there are great hopes of ſucceſs. Oh then let us lay aſide all trifling matters, and attend ſtrictly to this. Let us leave off ſo much talking about what belongs to ſtateſmen, let our ſubject be what belongs to private chriſtians. Let us pray more, and talk leſs. Let us ſpeak more to God, and leſs of men. Speak as much as you will for men, but ſay nothing againſt them out of an ordinance. Whatever you have to ſay againſt them, let it be in prayer to God for them. This is the chriſtian's duty, and God grant it may be the chriſtian's practice.

Let me leave this one conſideration upon your minds. When the public exerciſes of the Lord's-

day are ended, take up the bible, and read the hiſtory we have been meditating upon. See whether it does not contain more encouragements to pray for the peace of our Jeruſalem than I have now uſed—And while your heart is warm with the ſubject, put it in practice. Go to the throne of grace at the appointed hour, and uſe your intereſt with him that ſitteth upon the throne. Don't ſpend your evening in talking of other men's matters, but mind your own duty. The leſs they mind theirs, the more ſhould you pray for them. And inſtead of prating, as I hear many profeſſors of religion prate, "Oh that "we might have more public faſts, more public "meetings for prayer, more general reforma-"tions, &c." get thee into thy cloſet, and ſet about thy own reformation as ſoon as thou wilt. Pray and faſt, as long as thou wilt, and the more thou groweſt in grace, the more wilt thou pray for others, as well as thyſelf. Let us all then with one heart and one voice now begin, and God grant we may pray without ceaſing, as they did in the text, until we obtain the like deliverance. And what ſweeter, what more ſuitable, what more devout words can we find wherewith to conclude, than the collect of our church for this day.

"Almighty and everlaſting God, who doſt "govern all things in heaven and earth, merci-"fully hear the ſupplications of thy people, and

" grant us thy peace all the days of our life,
" through Jeſus Chriſt our Lord. Amen."

☞ For furthe rencouragement to practiſe the duty recommended in this diſcourſe, ſee a little tract entitled, " An earneſt Invitation to the " Friends of the eſtabliſhed Church, to ſet apart " one Hour in every Week for Prayer and " Supplication, during the preſent troubleſome " Times," &c. Printed in Vol. II. p. 411.

The Knowledge of Salvation, precious in the Hour of Death:

PROVED IN A

SERMON

PREACHED JANUARY 4, 1759,

UPON THE DEATH OF

THE REV. MR. JAMES HERVEY,

RECTOR OF WESTON FAVELL, IN NORTHAMPTONSHIRE.

Righteouſneſs delivereth from death. PROV. x. 2.

SERMON

ON THE DEATH OF

REV. JAMES HERVEY.

LUKE ii. 29, 30.

Lord, now letteſt thou thy ſervant depart in peace
according to thy word:
For mine eyes have ſeen thy ſalvation.

ACCORDING to the antient prophecies, in the fulneſs of time, God ſent forth his ſon. He came to his own when there was a general expectation of his birth. Many juſt and devout perſons in Jeruſalem were then looking out for the Redeemer's coming in the fleſh, and among them good old Simeon, and Anna, a propheteſs, are particularly mentioned. St. Luke ſays, "There "was a man in Jeruſalem, whoſe name was "Simeon, and the ſame man was juſt, a juſtified "perſon, and devout, fearing to offend God," as the Greek word ſignifies, waiting for the conſolation of Iſrael, he was waiting for the incarnation of the divine comforter, by whoſe birth all the promiſes of comfort were to be ratified and fulfilled, and the Iſrael of God was to receive everlaſting conſolation. The Lord was pleaſed

to

to vouchſafe a particular revelation of his will in this matter to Simeon: "for the Holy Spirit was "upon him, and it was revealed unto him by "the Holy Spirit, that he ſhould not ſee death "before he had ſeen the Lord's Chriſt incarnate." And he came by direction of the Spirit into the temple, and when the parents brought in the holy child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God that he had lived to this happy hour, when he could take up the prophet's words, and ſay, lo, this is our God, we have waited for him, and he will ſave us; this is the Lord, we have waited for him, we will be glad and rejoice in his ſalvation. Simeon waited to ſee God incarnate, and having ſeen him, he wanted to live no longer. He deſired his diſmiſſion. All the ends of living were anſwered, and therefore he put up this ſweet prayer---"Lord "now letteſt thou thy ſervant depart in peace "according to thy word: for mine eyes have "ſeen thy ſalvation."

With theſe ſame words one of our dear brethren, now with the Lord, finiſhed his courſe. They were the dying words of the Reverend Mr. James Hervey. He had long deſired to depart, and to be with Chriſt, which he knew was far better than to abide in the fleſh, but he waited patiently for the Lord's time; and when it was come, he thus expreſſed the thankfulneſs of

of his heart, "Lord, now letteſt thou thy ſervant depart in peace according to thy moſt holy and comfortable word: for mine eyes have ſeen thy precious ſalvation." The Lord heard him, and gave him a gentle diſmiſſion. He died as he had lived, in a perfectly even and calm compoſure of mind. Death ſhewed that he came to him as a friendly meſſenger to call him to glory, for he cheerfully obeyed the ſummons. There was no fear, no ſtruggle, not a ſigh or groan, but he departed in peace, and in full aſſurance of faith. Oh that you and I, my brethren, may ſo live by the faith of the Son of God, that when we come to die, we may be able to uſe this ſame prayer, and may receive of the Lord a like gracious anſwer.

Theſe ſweet dying words of our dear brother have made a great impreſſion upon ſeveral of his acquaintance: for they have been led to conſider them more cloſely, than perhaps they ever did before, and ſeveral have meditated upon them with great comfort. In order that others might do the ſame, and that his happy death might be the means of ſtirring up many to ſeek to die the death of the righteous, and that their latter end might be like his, I have determined to ſpeak upon the words this day. May the ſame ſpirit by which Simeon ſpake them be in all your hearts. May he teach you their true and full meaning, and in God's due time may he give

you the comfortable experience of them. Under his guidance let us conſider

Firſt, That when Simeon had ſeen the ſalvation of God, he was prepared to depart.

Secondly, He therefore deſired it, and prayed for it; and,

Thirdly, He expected he ſhould depart in peace according to God's word, which was fulfilled to him; and under each of theſe particulars, I ſhall ſpeak of the experience of our deceaſed brother.

Firſt, Simeon had it revealed to him by the Holy Spirit, that he ſhould not die until he had ſeen the Lord's Chriſt, and when Jeſus was brought into the temple, he was directed to go and receive him for the promiſed Meſſiah, and taking him up in his arms, he bleſſed God, and ſaid, "Lord, now letteſt thou thy ſervant depart "in peace according to thy word: for mine "eyes have ſeen thy ſalvation." It's evident he ſpoke theſe words in their primary ſenſe of his ſeeing Jeſus with the eyes of his body, but this could have been no great cauſe of joy to him, unleſs he had before ſeen Chriſt ſome other way; for multitudes ſaw him with their bodily eyes, while he was upon earth, who were no better for the ſight; and multitudes will hereafter ſee him in his glorified body, but it will be to their everlaſting confuſion. There is another kind of ſight, to which our church referred you this afternoon, when

when each of you took up theſe words and ſaid, " for mine eyes have ſeen thy ſalvation." If you knew what you ſaid, and ſpoke the truth as you had experienced it, you meant that you had ſeen the ſalvation of God with the eye of faith; according to what is ſaid of Moſes, " That by faith " he ſaw him who is inviſible," (Heb. xi. 27.) He ſaw him by the eyes of his ſoul, who was inviſible to the eyes of his body: for the ſoul has its eyes as well as the body, but ſin darkened them; it put them into the ſtate, in which the eyes of the body are, when they have no light; then they can ſee nothing. So the ſoul is ſaid in ſcripture to be in darkneſs and blindneſs, until the eyes of the underſtanding be enlightened. They cannot ſee any ſpiritual objects until the ſun of righteouſneſs ſhine upon them; nor when he does ſhine, can they ſee any lovelineſs in thoſe objects, until they be able to act faith upon them; for the eye of faith not only beholds the object, but alſo diſtinguiſhes its own intereſt in it. Faith keeps all the ſenſes of the ſoul in act and exerciſe upon the proper object, which each apprehends; here the eye of faith is fixed upon ſalvation, not only viewing it as a bleſſing belonging to others, but alſo appropriating it to itſelf. " Mine eyes have ſeen thy ſalvation," here Simeon ſpeaking of our Saviour calls him Salvation, becauſe all ſalvation is in and from him. He is the author, and he is the finiſher of it. The

great plan of it was laid by the co equal and co-eternal perſons of the ever-bleſſed Trinity before the foundation of the world, it was carried into execution by our divine Saviour in the fulneſs of time, and his is an eternal ſalvation, an eternal deliverance from all evil, and an eternal poſſeſſion of all good. Upon the entrance of ſin into the world this great ſalvation of our God was revealed, and by faith believers, under the Old Teſtament-diſpenſation, enjoyed the benefits of it. At the appointed time Jehovah took a body of fleſh, and our divine Immanuel ſtood up to ſave his people from their ſins. He undertook to ſatisfy all the demands of law and juſtice. The law he ſatisfied by paying it a perfect unſinning obedience, which being a divine as well as a human obedience, did therefore magnify the law, and make it more honourable, than if all the creatures in heaven and earth had never offended againſt it. Juſtice he ſatisfied by enduring the threatened puniſhment, and after his ſufferings and death, juſtice had no more demands upon him: for he came out of the priſon of the grave with a full diſcharge. This ſatisfaction, made to law and juſtice by the obedience and ſufferings of the Lord Jeſus, is what the ſcripture calls the Righteouſneſs of God, becauſe it is a divine and infinitely perfect righteouſneſs, a divine righteouſneſs wrought out by Jehovah himſelf, and as infinitely perfect

fect a righteouſneſs as Jehovah could make it. In this all glorious righteouſneſs of the God-man Chriſt Jeſus conſiſts the ſinner's ſalvation: for he is accepted and juſtified by it, the fruits of this righteouſneſs are his ſanctification, and the robe of this righteouſneſs is his glorification. So that ſalvation in time and in eternity depends upon the righteouſneſs of the incarnate God. This is the fundamental doctrine of the chriſtian religion, for which our dear brother was a noble champion. He ſaw, he experienced the importance of it, and therefore in his converſation and in his preaching it was his favourite topic. How ſweetly, how profitably have I heard him dwell upon it, and how excellently has he defended it in his writings? Read his Theron and Aſpaſio, and when you are thoroughly convinced that Chriſt is the end of the law for righteouſneſs to every one who believeth, and can ſay with faith, "in the Lord have I righteouſneſs and ſalvation," then your mind will be ſettled in peace and comfort, and you will be delivered from thoſe dangerous errors, which are now propagated concerning the righteouſneſs of the Lord Jeſus. Thank God for the maſterly defence of it in theſe dialogues*. In them Mr. Hervey, being dead,

* About a week before Mr. Hervey was taken ill, I mentioned to him a report that was ſpread about, concerning Mr. Sandimand's Letters upon Theron and Aſpaſio, to this effect: that he (Mr. Hervey) had written a letter to Mrs. Cooke, and therein

dead, yet ſpeaketh the praiſes of his adorable Redeemer, and clearly proves that we have our ſalvation through his righteouſneſs. Immanuel the Saviour is the juſtifier, as he ſays himſelf, (Iſaiah xlv. 21, 22.) " There is no God elſe be- " ſide me, a God that gives righteouſneſs, and a " Saviour, there is none beſide me. Look unto " me and be ye ſaved, all the ends of the earth, " for I am God, and there is none elſe." How could they be ſaved by looking unto Chriſt? Certainly, not by a look of their bodily eyes. Simeon's joy did not ariſe from having Chriſt in his arms, and looking upon him; but from being able to look upon him by an act of faith. He

therein had ſaid, That Mr. Sandiman was in the right, and had convinced him of his error; or words to that purpoſe. To which he anſwered, That he had written a letter to Mrs. Cooke, and therein he had acknowledged, that many of Mr. Sandiman's remarks were judicious, and that he had corrected ſome of his expreſſions and inaccuracies. But he ſaid, That he was very far from having changed his opinion as to the ſubſtance and matter of the argument: for therein he thought Mr. Sandiman was entirely wrong. Whereupon I deſired he would inſert an advertiſement in ſome of the London papers, ſigned by himſelf, to ſet this miſtake right, leſt it might hinder the ſale and reading of his books, and thereby prevent much good. To which he agreed; and added, that he would let that paragraph ſtand in his Anſwer to Mr. Weſley, relating to Mr. Sandiman, only ſoftening the expreſſion a little: but all this was prevented by his illneſs and death. The truth of this I am ready to atteſt.

ABRAHAM MADDOCK,
Curate of Weſton Favell.

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knew him to be his Saviour. Thence aroſe his joy, and from thence muſt yours ariſe. It is the look of faith which ſaves, the eye of faith kept in exerciſe upon its proper object, even upon Jeſus, the author and finiſher of the faith. It is this act of faith, which our Lord requires—Look unto me, with this promiſe annexed, and be ye ſaved. There is ſalvation in the look of faith: for it ſees and receives Jeſus, as he is offered in ſcripture, for a free, full, and complete Saviour. And whoever keeps the eye of faith in conſtant exerciſe, is prepared with good old Simeon to depart in peace; becauſe by having an intereſt and property in the ſalvation of our God, he is thereby delivered from every thing that can make death dreadful, and is in poſſeſſion of every thing that can make death deſireable.

What is it that makes death dreadful? Is it not guilt in the conſcience, accuſing the ſinner for the breach of the holy law, and alarming him with fear and threatened puniſhment, which the juſtice and holineſs and truth of God are concerned to ſee inflicted, in time and in eternity? Thus we read, "The ſting of death is "ſin, and the ſtrength of ſin is the law." Death has power to ſting, ſo long as the broken law gives ſin a right to accuſe and condemn: all unpardoned ſinners therefore are afraid of death. From this ſtate of fear and bondage our Lord came

came to ſave his people: " he came to deliver " them, who through fear of death were all " their life-time ſubject to bondage;" and he does deliver them, when their ſins are forgiven, and his righteouſneſs is imputed to them: for then the broken law cannot condemn, nor juſtice puniſh, there being no condemnation to them that are in Chriſt Jeſus. Upon which death loſes its ſting; and when the pardoned ſinner looks upon it, he ſees nothing terrible in its appearance, but can boldly and without preſumption ſay, " Yea, when I walk through the " valley of the ſhadow of death I will fear no " evil: for thou my God art with me."

And he is not only prepared to die becauſe he is delivered from every thing that could make death dreadful, but alſo becauſe he is in the poſſeſſion of every thing that can make death deſireable. He knows he has an intereſt in Chriſt, and Chriſt is the poſſeſſor of heaven and earth. He has all things in his hands, and has promiſed to make them all work together for the good of his redeemed people: ſo that whoever has Chriſt has all things. " All things, ſays the " apoſtle, are yours, whether life or death, or " things preſent or things to come, all are " yours." And the reaſon follows, and ye are Chriſt's, and Chriſt is God's. As all that Chriſt has is yours, and all that God has is Chriſt's, conſequently all is yours. And death by name

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is yours: no longer a curſe and a puniſhment, but turned into a real bleſſing: for it is the gate and entrance, through which you paſs into endleſs life and never-fading glory.

Thus he is prepared to depart, who has ſeen with the eye of faith the ſalvation of God. The doctrine is clear from ſcripture; but how is it, my brethren, in your experience? Are you prepared to depart? And on what do you build your preparation? On the Lord Jeſus, or on what? Search and ſee, for nothing can comfort you in the hour of death, but having received him into your hearts by faith and love. You muſt ſee his ſalvation, and be able to keep the eye of faith intent upon it, before you can be prepared to depart; but when this is your happy caſe, then in whatever ſhape death comes, you will be able to ſay with our dear brother, "Lord "now letteſt thou thy ſervant depart in peace, "according to thy word: for mine eyes have "ſeen thy ſalvation." He might well ſay, Mine eyes have ſeen thy ſalvation: for all that came near him were convinced that he had ſeen it. The effects ſhewed it. He had put off the old man, and had put on the new, and was under the influence of divine love to his adorable Saviour. The love of Jeſus ruled in his heart, and was therefore conſtantly uppermoſt in his mouth. He loved to be telling of his ſalvation all the day long. And he did not talk like a profeſſor

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full of mere head knowledge; but what he ſpake had a warmth, and life, and power in it, which ſhewed that it came from his heart. He was perfectly inflamed with the love of his divine Lord and Maſter; and if you ſat any time in his company, you could not help catching ſome of the holy flame. So that if ſtrangers to his perſon may doubt of his experience of a Saviour's love, we who have converſed with him cannot. We are ſure from what we ſaw and heard, that he had ſeen the ſalvation of God, and therefore was prepared to depart. He knew in whom he had believed, and was certain the power and the love of the dear Immanuel were in his intereſt; ſo that neither death, nor he that had the power of death, could hurt him.

A friend of mine was much with him on the 15th of December, and the diſcourſe turned upon what Chriſt had done for his ſoul. Mr. Hervey ſpake ſtrongly and earneſtly of the aſſurance of his faith, and of the great love of God in Chriſt to him. He declared that the fear of death was taken from him; and it afterwards appeared, that death had no ſting to hurt, nor the grave any power to get victory over him: for when death came, it found his mind in perfect peace. He had no uneaſy apprehenſions of dying, but had hopes full of glory and immortality. Doubtleſs then he had ſeen the ſalvation of God.

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The knowledge of ſalvation had been precious to him in life, and therefore he experienced the precioufneſs of it in death: for then he could give thanks to God for giving him the victory through Jeſus Chriſt his Lord. Happy are they to whom God has given the knowledge of their ſalvation; they believe on good grounds, that their Saviour has brought them into a ſtate of ſalvation, and therefore they are prepared to meet death, yea they can deſire and pray for it, as Simeon did, which is the ſecond particular I was to conſider.

Simeon knowing that he was prepared, therefore deſired to depart. And this is the believer's caſe. He longs for death, not out of an impatient diſcontented temper, but out of a real holy affection. When worldly men are oppreſſed with troubles on all ſides, and ſee no way to eſcape, they are apt to deſire death, that it may bring their miſery to an end, and put them out of their pain. And there are ſome moſt miſerable and abject cowards who murder themſelves to get rid of the troubles of life. Theſe men court death as a leſs evil, but the believer deſires it as a real bleſſing. He knows that his death will be to the glory of his Saviour, for it grieves him to the heart, that he ſhould ever do any thing diſpleaſing to ſuch a kind benefactor. After receiving ſo many tokens of Chriſt's love, Oh it is indeed afflicting to give him the leaſt offence. I

appeal to yourſelves. You that have the love of Jeſus in your hearts, are not you ſorry that you love him ſo little? Have not you reaſon daily to mourn for your ingratitude to him? And what will ſuch thoughts ſuggeſt, but a deſire to be, where the very occaſion of offence will be removed? It was on this account that Mr. Hervey deſired death: for the laſt morning of his life, when his brother came in to enquire after his welfare, he ſaid, I have been thinking of my great ingratitude to my God. And theſe thoughts made him wiſh to be delivered from the bondage of corruption, into the glorious liberty of the children of God.

And he deſired it as Simeon did, and all believers do, upon another motive, namely, becauſe the Lord will get himſelf honour, by the honour which he will give to his people in his kingdom. He will be glorified, ſays the apoſtle, in his ſaints; he will get himſelf glory by the great glory which he will beſtow upon them. And as the believer has in all things an eye to God's glory, ſo has he eſpecially in his deſires to be diſſolved and to be with Chriſt. He knows that God is glorified in him, and by him at preſent, but then it is imperfectly, and that grieves him. Self, or the creature, will be trying to ſhare the heart with God, and thereby to rob him of his glory. A bare thought of this, when only riſing in the mind, hurts the believer. He would

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have every thought brought into ſubjection to Chriſt, and that makes him deſire to be, where temptation and ſin ſhall be no more, and where he ſhall glorify God, and God ſhall be glorified in him for ever and ever. With this view Mr. Hervey deſired to depart. His great love to his Saviour's glory made him wiſh for death. He longed to be diſſolved, that he might be freed from the frailties and infirmities of this mortal life, under which he laboured, and could not always, nor in a perfect degree, promote the glory of his redeeming God: therefore he deſired to be with them who follow the Lamb whitherſoever he goeth, and are ever receiving glory from him, and ever giving glory to him. And the Lord granted his deſire. He literally anſwered his prayer, for he departed in peace, according to the word of God, as I purpoſed to ſhew under my third head.

What it is to be at peace with God, and to depart with a ſenſe of this peace upon our minds, I cannot better expreſs than in the excellent words of the preſent Archbiſhop of Canterbury, in his Nine Sermons, p. 132. "The peace of God is "that ſenſe of being in friendſhip with him, "that feeling of comfort and joy flowing from "him, which paſſeth all underſtanding, exceeds "the conceptions of thoſe who have not ex- "perienced it, and will exceed hereafter the "preſent conceptions of thoſe who have."

And the believer, even when he is departing this life, has a ſenſe of his being in friendſhip with God, and has a feeling of comfort and joy flowing from him. This is promiſed in ſcripture, and this is fulfilled to them who being juſtified by faith have peace with God. Being reconciled to the Father through the Son of his love, they live, and they die in peace.

I ſuppoſe ſome weak in the faith are thinking thus within themſelves: "Well, is it ſo, that "true believers die in peace and joy? I am "ſure I could not at preſent: for I am dread-"fully afraid of death; and what would not I "give to be delivered from theſe fears? for they "make my life miſerable." My brethren, why are you in bondage to them? God offers you deliverance. There are many general promiſes in his word, that let what will happen to believers, the peace of God ſhall rule in their hearts. Thus Iſaiah xxxvi. 3. "Thou wilt "keep him in perfect peace, whoſe mind is "ſtaid upon thee;" and as it is a perfect, ſo it is a continual peace. "The Lord of peace "himſelf," ſays the apoſtle, (2 Theſſ. iii. 16.) "give you peace always by all means:" for after he has once given this peace, he makes all means, even the moſt unlikely, tend to the promoting of it: therefore death can by no means weaken, and much leſs deſtroy this peace of God. Theſe general promiſes he fulfilled to the

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patriarchs---for St. Paul ſays, Heb. xi. 13. " That " they all died in faith,"—they acted faith in their death, and conſequently had a ſweet ſenſe of the peace of God in their hearts, when they died. David ſhews us the reaſon of their dying in faith, Pſalm xlviii. 14. " This God " is our God for ever and ever, he ſhall be our " guide even unto death." They knew that their God would be with them to guide and keep them, when the body returned to duſt, and the ſpirit returned to God who gave it: and therefore David ſpoke for himſelf, what each of them alſo could ſay---" When I walk through the " valley of the ſhadow of death, I will fear no " evil, becauſe thou my God art then with me: " thy rod and thy ſtaff comfort me even then." (Pſalm xxiii. 3.) With this faith they looked upon death as diſarmed of its ſting and power to hurt, and therefore they laid down their heads, and fell aſleep in the arms of death with as much compoſure, as any weary traveller ever longed for reſt. They fell aſleep. The ſcripture ſpeaks of their death under this beautiful image to teach us, that death was as ſweet to them as ever ſleep was to a hard-labouring man. The faithful fell aſleep quietly and compoſedly. And how ſhould it be otherwiſe? They had no evil to fear: for they were at peace with God. And what could death do to hurt that peace? It does indeed diſſolve all other bonds, but it

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ſtrengthens this. It is the happy inſtrument of faſtening the bond of peace with a tie, which never, never can be diſſolved. And when the faithful look upon death in this light, what is there in it but joy and peace, even a joy unſpeakable, and a peace that ſurpaſſeth all underſtanding?

Perhaps ſome of you think, this is not always the caſe, becauſe there are very good men, who have had ſtrong conflicts and ſtruggles before death. Nay, my brethren, think not ſo wickedly of God. Is it according to his word, that the faithful ſhall depart in peace, and do they not? What! can the word of God be broken? No. It ſhall ſtand faſt for ever and ever; and in the caſe which you ſtate, it does not follow that this peace is weakened or deſtroyed, becauſe it is tempted. By no means. The ſenſe of this peace may remain, when it is moſt furiouſly attacked: for it is the peace of God. God gave it, and God keeps it, and he may ſuffer the devil to tempt, but not to deſtroy it. The more it is tempted, the more honour redounds to God for preſerving it in the fiery trial. It was more to God's glory to preſerve his children in the fiery furnace, than to have kept them out of it. Doubtleſs he that has the power of death will make his laſt efforts, and try to ſhake the faith of the dying believer. The devil will then ſet upon him with all his fury. But though he be

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a roaring lion, yet he is chained, and the Almighty Saviour ſo over-rules his malice and rage, that he makes them work together for his glory and his people's good; as he did remarkably in the laſt efforts which the enemy made againſt our dear brother. He ſaw him in great weakneſs of body, and then made a furious onſet againſt his faith, but the dear Immanuel was with him, and would not give him over into the enemy's hands. His faith was tried, and it came like gold out of the fire. He knew that it would be tried, and had therefore prepared himſelf for the fiery trial. Speaking of it to a faithful miniſter of Chriſt, who was often with him in his laſt ſickneſs, he ſaid—"How many precious texts are there, big "with the rich truths of Chriſt, which we do "not comprehend, which we know nothing of; "and of thoſe which we do know, how few do "we remember? *Bonus textuarius eſt bonus "theologus*, and that is the armour. The word "of God is the ſword, theſe texts are the wea-"pons which I muſt uſe when that ſubtile ſpirit, "that arch-adverſary of mankind, comes to tempt "and ſift me in my laſt conflict. Surely I had "need be well provided with theſe weapons, "I had need have my quiver full of them, to "anſwer ſatan with texts out of the word of "God, when he aſſaults me." Satan did aſſault him, but found him prepared and armed. Mr. Hervey ſaid to his friends the day that he died,

"Oh

" Oh you know not how great a conflict I have." And after he had ſat for ſome time with his eyes conſtantly lift up towards heaven, and his hands claſped together in a praying form, he ſaid— " Now this great conflict is over." Jeſus made him conqueror over all the powers of darkneſs; having endeavoured to rob him of his peace, but in vain, they left him in the Saviour's arms, never more to be tempted; and he watched over him with the tendereſt love, until he took him home. And when he went, he indeed departed in peace. His body ſeemed to be ready as well as his ſoul. When death came he had not one ſtruggle with it. There was not a ſingle groan or ſigh, or any thing that could ſhew the leaſt unwillingneſs to depart. He had ſuch a gentle diſmiſſion as he had prayed for in Simeon's words. He departed in peace, and fell aſleep.

I have now finiſhed what I had to offer upon the three particulars mentioned in my text, and it appears, that when a ſinner is convinced of his want of a Saviour, and is convinced that Jeſus is ſuch a Saviour as he wants, able and willing to ſave to the uttermoſt, and when he is made to ſee his intereſt in the perfect complete righteouſneſs of this adorable Saviour, and is aſſured of it from the word and ſpirit of God, and from the fruits of righteouſneſs produced in his life and converſation, then he is prepared to die; then he may deſire it with ſubmiſſion to God's will, and when-

ever

ever death comes, he may expect to depart in peace, according to the word of God. Theſe great truths I have illuſtrated from ſcripture and from experience, more eſpecially from the experience of our dear brother, now with the Lord, of whom I have ſpoken nothing more, than what the words of my text naturally led me to ſay. If I were to attempt to draw the character of this excellent man, I would conſider him in the ſeveral relations in which he ſtood to God and man, and would exhort you to follow him, ſo far as he followed Chriſt. But the compaſs of this diſcourſe will not ſuffer me to enlarge. I can only juſt obſerve ſome particular inſtances, from whence it will evidently appear, that he had ſeen the ſalvation of God. He had a clear view of it by the eye of faith, and was able to act faith upon it, for his was a faith working by love. " We love God, ſays the beloved apoſtle, " becauſe he firſt loved us;" becauſe we know by faith that he firſt loved us: ſo that our love is the reflex act of his love to us. And Mr. Hervey had great experience of God's love to him, and therefore his heart was full of love to God; and out of the abundance of his heart his mouth ſpake. There was ſuch a ſweetneſs of heart-love upon his tongue, that he uſed to ſpeak of the love of the adorable Redeemer, like one who had ſeen him face to face in the fulneſs of his glory. He would, with all the power of language

guage and dignity of ſentiment, ſpeak for a long time together in praiſe of the ever-bleſſed Saviour; but you might plainly ſee, though every body elſe was pleaſed, yet he was not ſatisfied with what he had ſaid. He thought he had not ſaid enough, and what he had ſaid fell far below his Lord's merit. But ſtill he would try again, and indeed was never weary. You could not hear him ſpeak for any time upon this his favourite ſubject, without being convinced, that he felt what he ſaid; and if you had any love of God, when you went into his company, his converſation would inflame it. He had an excellency, which I never ſaw to ſo great a degree in any other perſon. He never let an opportunity ſlip of ſpeaking of the love of Chriſt. He would take occaſion from the moſt common incidents, and yet it would not appear forced: for he had a wonderful talent at ſpiritualizing and improving whatever happened about him. By which means he hindered the converſation from turning upon trifling matters, and at the ſame time kept it up with ſpirit and uſefulneſs. Having ſet the Lord always before him, he ſaw the love of God in every thing, and therefore it is not to be wondered that all objects and events ſhould give him occaſion to ſpeak of it. In his laſt ſickneſs it continued ſtill to be his favourite theme: for whenever my friend, who was much with him, came into the room, he would begin

to

to talk of the love of Chriſt, and of the great things which Chriſt had done for him, until his breath failed him; and as ſoon as he had recovered himſelf a little, he would proceed upon the ſame ſweet ſubject: ſo that he might have truly applied to himſelf the words of the prophet—" My mouth ſhall be telling of thy righ-" teouſneſs and of thy ſalvation all the day long: " for I know no end thereof."

This heart-love to God appeared evidently in every part of his character. As a miniſter, his faith wrought by love to the ſouls of men in all the offices of his function. While his health permitted him, he watched like a faithful ſhepherd over his flock. He uſed to viſit them from houſe to houſe, and to ſpeak freely to them of the ſtate of their ſouls; and when the weakneſs of his body obliged him to drop theſe religious viſits, he would often grieve, that he could not be more uſeful, and would ſpeak with great concern and uneaſineſs of his not being able to preach oftener, and to do more for Chriſt. In the pulpit he was fervent aud earneſt with his people, and would often exert himſelf beyond his ſtrength: for he preached the great doctrines of ſalvation as one who had experienced the power of them. It was manifeſt to all who heard him, that he felt what he ſpake. And we ſpeak what we know, and teſtify what we have ſeen, then God bleſſes this experimental

preaching. He puts a divine power and energy into it, and renders it effectual to awaken ſinners, to comfort them that mourn for ſin, and to edify and build up the faithful. Mr. Hervey had many happy proofs of the uſefulneſs of his preaching for each of theſe purpoſes; and therefore he did not think it enough to preach once a week on the Lord's-day, but he ſet up a weekly lecture at Weſton Favell, which was very well attended, and was bleſt to many of his neighbours, who will be his glory and crown of rejoicing in the preſence of our Lord Jeſus Chriſt, at his coming.

He did not forget that he was a miniſter in his own houſe: for he called his family together twice a day to ſerve God. It was his cuſtom in the evening, after the ſervants had read the pſalms and the ſecond leſſon, to explain ſome part of what had been read. In this exerciſe he would ſometimes dwell for half an hour; and when he met with a ſweet paſſage upon the love of Chriſt, I have heard him ſpeak for three quarters of an hour, and then he concluded with a prayer.

In the morning, when the family were met together, he uſed to aſk the ſervants—"Well! "where was our text laſt night?" And after they had repeated it, he made them give an account of what had been ſaid upon it, and then he

he would repeat and inforce his laſt night's diſcourſe, concluding with prayer.

In the afternoon when he was called down to tea, he uſed to bring his Hebrew bible, or Greek teſtament with him, and would either ſpeak upon one verſe, or upon ſeveral verſes, as occaſion offered. This was generally an improving ſeaſon. The glory of God is very ſeldom promoted at the tea-table; but it was at Mr. Hervey's. Drinking tea with him was like being at an ordinance: for it was ſanctified by the word of God and prayer.

As a member of ſociety, his faith wrought abundantly by love to his neighbour: for he was full of good works. His charities to the poor were very large; and that he might be liberal to them, he was very frugal in his own expences. He choſe rather to cloath the poor, than to give them money. He uſed to get ſome judicious perſon to buy linen, coarſe cloth, ſtockings, ſhoes, &c. for them at the beſt hand, alledging that the poor could not buy ſo good a commodity at the little ſhops, and with driblets of money. "I am God's ſteward, ſays he, for his poor, and "I muſt huſband the little pittance I have to "beſtow upon them, and make it go as far as "poſſible." But where money would be particularly ſerviceable to a family long afflicted with ſickneſs, or to a prudent houſekeeper who had met with great loſſes in trade, he would give five,

five, ten, or fifteen guineas at a time, taking care it ſhould not be known from whence the money came.

He gave away a great number of good books, with ſuitable inſtructions for their uſe, and eſpecially bibles. In the blank leaf he frequently wrote ſomething ſtriking, or elſe ſtuck in a printed paper, relating to the promiſes of God in and through Jeſus Chriſt.

Mr. Hervey's income was but ſmall, and it may be wondered how he managed it ſo well as to have ſuch ſums to ſpare for charitable uſes. He could not have done it entirely out of his church-preferment, and he had no fortune of his own; but what money was left after the family expences were paid, and all the profits ariſing from the ſale of his books, which was a very conſiderable ſum, he gave away in charity. He made of it a bank for the poor. "And this, "ſays he, I have devoted to God. I will on no "account apply it to any worldly uſes. I write "not for profit or for fame, but to ſerve the "cauſe of God, and as he has bleſt my attempt, "I think myſelf bound to relieve the diſtreſſes "of my fellow creatures with the profit that "comes from this quarter." And he is ſtill relieving them. He was not willing that his charities ſhould die with him: for he ordered all the profit ariſing from the future ſale of his books, to be conſtantly applied to charitable uſes. Thus having

having believed in God, he was careful to maintain good works, knowing that theſe things are good and profitable unto men.

In his private life he was under the influence of the ſame faith, working by love to the will and commandments of God. His holy walking was very exemplary. What he ſaid in words, concerning his intereſt in the Redeemer's righteouſneſs, he proved by his actions: for he was very ſenſible of the importance of this ſcripture, "He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked." (1 John ii. 6.) Mr. Hervey walked very cloſe after Chriſt, and found that the belief of Chriſt's righteouſneſs being imputed to him for his juſtification, was ſo far from being a licentious doctrine, that it inſpired him with the nobleſt motives to a grateful obedience. His holy life was an excellent recommendation of his principles: for I never ſaw one who came up ſo near to the ſcripture character of a chriſtian. God had enriched him with great gifts, and with great graces, and had made him humble: for he was humbled by the power of grace. He had been a very vain proud young man, but the grace of God emptied him of pride and ſelf, and cloathed him with humility. Having put on Chriſt, he had put on with him the ornament of a meek and quiet ſpirit; which appeared in his great patience and reſignation to the will of God.

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He had ſome very ſharp trials of his faith and patience, both from God and from men, and he learned obedience by the things which he ſuffered. It was very remarkable, that in his long illneſs he was never known to fret or be uneaſy, nor did the perſons about him ever hear one angry, or one haſty word come out of his mouth.

The ſame principle of faith working by love, was manifeſt in his ſtudies, which he directed to the glory of God. He was once a great reader of the Greek and Roman authors, and his writings ſhew that he had a good taſte for claſſical learning; but for ſome years paſt he chiefly applied himſelf to the ſacred ſcriptures. God had bleſſed him with a fine underſtanding, and a great memory, which he exerciſed in reading the bible in the original languages. He was very well ſkilled in the Hebrew, and was an excellent critic in the Greek, and was a ſcribe inſtructed unto the kingdom of heaven, who, like unto a man that is an houſeholder, bringeth forth out of his treaſure things new and old. He had a great veneration for this treaſure of the Old and New Teſtaments. He uſed to talk of them in the higheſt terms, next to that adorable Perſon of whom they treat. They were ſweeter to him than honey and the honeycomb, and ſo they will be to every one who reads them, as he did, with faith. Whoever can act faith upon the exceeding great and precious promiſes contained in the

ſacred

ſacred volume, will find ſo much ſweetneſs in it, that he will have but little reliſh left for other books.

As to his writings, I leave them to ſpeak for themſelves. *They ſtand in no need of my praiſes. They are in the hands of the public, and every reader will form his own judgment. Oh that the ſpirit of the living God may direct it, that whoever reads his writings may learn to have no confidence in the fleſh, but to make mention of Jehovah's righteouſneſs, even of his only.

The time would fail me, if I was to enlarge upon all the particulars of his life and death. That was not my deſign. I only intended briefly to relate ſome things, from whence a tolerable judgment might be formed of Mr. Hervey's character. But I cannot finiſh without taking notice of the laſt ſcene of his life, which was very triumphant and glorious. The laſt and

* Mr. Hervey's printed works are,

Meditations, in 2 vols. which have met with a favourable reception, having already paſſed through fourteen editions.

Theron and Aſpaſio, in 3 vols. which have had a great run.

Remarks on Lord Bolingbroke's Letters.

A Viſitation Sermon.

Three Faſt Sermons, and

Some little Tracts, which I hope will be collected when his Letters are publiſhed.

There is alſo a manuſcript ready for the preſs, in Defence of Theron and Aſpaſio.

great trial of his faith was more precious than that of gold which periſheth. Its precioufneſs never appeared more, than in the hour of death: for then he evidently ſaw by faith, and apprehended the ſalvation of God, and could rejoice in a clear view of his own intereſt in it. When Dr. Stonhouſe ſaw him for the laſt time, namely, on Chriſtmas-day, about two hours before he expired, Mr. Hervey preſſed home upon him his everlaſting concerns, in the moſt affectionate manner, telling him that there is no abiding place, and begging of him to attend, amidſt the multiplicity of his buſineſs, to the one thing needful.

The Doctor, ſeeing the great difficulty and pain with which he ſpoke (for he was almoſt ſuffocated with phlegm and frequent vomitings) and finding by his pulſe that the pangs of death were then coming on, deſired that he would ſpare himſelf. "No, ſays he, Doctor, no. You "tell me I have but few moments to live, Oh "let me ſpend them in adoring our great Re- "deemer. Though my fleſh and my heart fail "me, yet God is the ſtrength of my heart, and "my portion for ever." He then expatiated in the moſt ſtriking manner upon theſe words of St. Paul, 1 Cor. iii. 22, 23. "All things are "yours, life and death: for ye are Chriſt's. "Here, ſays he, is the treaſure of a chriſtian. "Death is reckoned amongſt this inventory—

"and

" and a noble treaſure it is. How thankful am
" I for death, as it is the paſſage through which
" I paſs to the Lord and Giver of eternal life,
" and as it frees me from all this miſery you
" now ſee me endure, and which I am willing
" to endure, as long as God thinks fit: for I
" know he will by and by, in his own good
" time, diſmiſs me from the body. Theſe light
" afflictions are but for a moment, and then
" comes an eternal weight of glory. Oh wel-
" come, welcome death—Thou mayeſt well be
" reckoned among the treaſures of a chriſtian—
" To live is Chriſt, but to die is gain."

After which, as the Doctor was taking his final leave of him, Mr. Hervey expreſſed great gratitude for his viſits, though it had been long out of the power of medicine to cure him—He then pauſed a little, and with great ſerenity and ſweetneſs in his countenance, though the pangs of death were then on him, repeated theſe triumphant words—

" Lord now letteſt thou thy ſervant depart in
" peace, according to thy moſt holy and com-
" fortable word: for mine eyes have ſeen thy
" precious ſalvation. Here, Doctor, is my cor-
" dial. What are all cordials to the dying, com-
" pared to the ſalvation of Chriſt? This, this
" ſupports me."—He found this ſupporting him in his laſt moments, and declared it by ſaying, twice or thrice, " precious ſalvation," and then

eaning his head againſt the ſide of the eaſy chair, in which he ſat, he ſhut his eyes, and fell aſleep. Oh precious ſalvation! How precious muſt it be to the dying man, who, intereſted in it, can thank God for death, and reckon it among his riches; who, ſupported by faith in the ſalvation of God, can account it his gain to die; and can gladly ſay, Oh welcome, welcome death! May this faith ſupport you, my brethren, when all other ſupports fail, and make ſalvation as precious to you as it was to Mr. Hervey! And of this you may be aſſured, that what the Lord did for him, he is able alſo to do for you. He was indeed a glorious inſtance of the power of grace: for by the grace of God he was what he was. And grace is free. As free for you as it was for him. Able alſo to make you live and die as much to the glory of God as he did. He was truly a burning and a ſhining light; but the Lord's hand is not ſhortened. It can make your light ſhine alſo before men, and enable you to adorn the doctrine of God your Saviour, as much as Mr. Hervey did. And the great uſe to be made of his example is, to ſtir you up to glorify God for the gifts and graces beſtowed upon him, and to deſire the ſame may be beſtowed upon you. With this view I ſhall apply it

Firſt, To thoſe perſons who have never ſeen the ſalvation of God, and conſequently are not prepared to depart in peace: and theſe are all

careleſs ſinners, who live ſecure in the wilful commiſſion of ſin. Mr. Hervey knew, that whenever the Lord ſhould call him out of this life he ſhould be found in Chriſt, not having his own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith; and cloathed in this righteouſneſs, he was certain that he ſhould appear at the bar of juſtice without ſpot of ſin unto eternal ſalvation. But this is not your experience. Nay, you have never been awakened to deſire it. You have never been humbled under a ſenſe of your loſt condition, nor broken down under a conviction of your helpleſſneſs: ſo that you have never ſeen your want of a Saviour, and conſequently have never ſeen the ſalvation of our God. If you entertain any hopes of departing in peace, while you are in this ſtate, you are of all men the moſt deceived: for when death comes, it will find you in your ſins, unpardoned, without any faith in the Redeemer's righteouſneſs to make death deſireable, but with every thing that can make it terrible. The holy, juſt, and good law of the moſt high God will accuſe, conſcience will plead guilty, juſtice will condemn and puniſh, and the wrath of God will abide upon you for ever and ever. How is it poſſible you ſhould depart in peace, unleſs you die inſenſible? and that would be dreadful indeed. If ſin ſhould ſo far infatuate

you,

you, that you never awake out of its deluſive ſlumbers, until you are called to receive the wages of ſin, Oh think what ſort of a peace you ſpeak to yourſelves? ſince it leaves you in the greateſt danger, and at the ſame time inſenſible of it. To depart in ſuch a falſe peace, would be your everlaſting deſtruction. Oh Sirs, conſider then what a deluſion you are under? The wrath of an offended God abideth on you, the curſes of his broken law hang over your guilty heads, and you are liable to the vengeance of his almighty juſtice, and yet you think yourſelves ſafe. You are ſaying, peace, peace, while all the powers in heaven and earth are at war with you, and in a moment you may be cut off and delivered over to the tormentors: and then you will have a ſad, and eternal experience of that awful threatening. "There is no peace, ſaith my God, "to the wicked."

Men and brethren, what do you ſay to theſe things? Are they true, or are they not? If they be true, why are you not influenced by them? And if you think them not true, why do you make any profeſſion of the chriſtian religion? Why do you come to the houſe of God to attend upon his ordinances? Your appearance here ranks you among profeſſors, and if you keep up the form without the power of godlineſs, I have for you in the ſecond place a word of reproof.

There have ariſen in the latter days mockers, who pretend to ridicule the ſeeing of the ſalvation of God, and the being thereby prepared to depart in peace. Poſſibly there may be ſome ſuch amongſt us to-day, who laugh at all vital and experimental religion. If there be, I would aſk them, whether the ſcripture has not promiſed deliverance from the fear of death? Is it not written (Heb. ii. 15.) "that Chriſt came to deli-"ver them who, through fear of death, were all "their life-time ſubject to bondage." Obſerve, they were in bondage to the fear of death, but Chriſt came to deliver them. And did not he attain the end for which he came? Moſt certainly he did. "I have finiſhed, ſays he to his "Father, the work which thou gaveſt me to "do." Now it was part of the work to deliver his people from the fear of death; and as the work was finiſhed, conſequently they are delivered. And they ſay they are. They atteſt it, and they have given the moſt convincing proofs of their having conquered all fear of death: they have been afflicted, tormented, ſtoned, ſawn aſunder, put on the rack, and yet they would not accept deliverance, becauſe they were ſure of obtaining a better reſurrection. And of theſe there have not been two or three only, but a noble and numerous army, yea a great multitude whom no man could number; and, glory be to God,

God, it is an increaſing multitude. There are ſome who daily depart in peace, and there are hundreds, thouſands now alive, who are waiting for their departure, with hopes full of immortality; and why ſhould you think they will be diſappointed of their hope? Will Chriſt break his word? Can his promiſe fail? No. His word and his promiſe ſhall be eſtabliſhed, when heaven and earth ſhall be no more; and until the place of them ſhall not be found, the Lord will always have ſuch witneſſes of the truth of the doctrine in my text, as Mr. Hervey, who will depart this life in the triumph of faith.

Againſt theſe plain facts, what can you object? They are founded upon the clear promiſes of ſcripture, which are literally fulfilled at this very day; and you can have no pretence to reject their authority, unleſs you run into downright ſcepticiſm, and deny the authority of the holy ſcriptures. If any of you have arrived at this pitch of ridicule, I ſhall not reaſon with you at preſent. Let the day decide the point. If death does not, judgment will. You will be forced to be tried by that book which you reject, and by that judge whom you have inſulted and vilified. Oh that you may be convinced of your error before it be too late. May God open your eyes to ſee your guilt and your danger, that you may ſue for his mercy along with them, who are ſeeking

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the experience of the doctrine in my text, to whom I have, in the third place, a word of comfort.

I ſuppoſe there are many perſons here, who find the ſting of death in their guilty conſciences, and who therefore deſire to be delivered from the fear and from the power of death. My brethren, there is a glorious Deliverer, who has in his own perſon conquered death and him that had the power of death, and he is able to make you conquerors. His power is almighty: for he is the Lord God omnipotent. And he is an all-loving Saviour, who is more ready to give, than you are to aſk, his promiſed help. Since he has ſhewn you your want of it, aſk and you ſhall have, ſeek and you ſhall find.

You do ſeek, you ſay, but it is with many doubts and fears. Of what do you doubt? Of Chriſt's power, or of Chriſt's love? He can deliver you. All things are poſſible to him, becauſe all power in heaven and earth is in his hands. And he is a God of love; he has ſhewed mercy to the greateſt of ſinners, and has ſhed his love abroad in their hearts. He has given them faith to ſee their intereſt in him, and then they were happy living or dying; for whether they lived, they lived unto the Lord; or whether they died, they died unto the Lord: ſo that living or dying they were the Lord's.

True,

True, ſay you, I believe this was the happy caſe of Mr. Hervey, and of many others, but I am full of doubts and fears, becauſe I am ſuch an unworthy creature, that I do not deſerve any mercy. Nor did they. God did not treat them upon the footing of deſert; what he gave them was mere bounty, flowing from the riches of his unmerited love. That is the way in which he beſtows his great ſalvation. All the bleſſings of it are free, as free for one ſinner as for another. None are excluded, becauſe they are great ſinners: Paul found mercy. And none are rejected, becauſe of their unworthineſs: Mary Magdalen was pardoned; and why may not you? For all the gifts of God flow from his free grace, and are beſtowed upon unworthy ſinners; and if you are one of them, you are a proper object to receive the bleſſings of free grace, and the ſenſe of your unworthineſs ſhould make you more earneſt in aſking, but it is no bar to your receiving all the bleſſings of ſalvation: for Jeſus Chriſt aſſures us in his "word, that he came to ſeek and to ſave "that which was loſt," ſuch loſt ſinners as you are.

Thus you ſee what encouragement you have to believe in God. You have his word and his promiſe to rely upon: you have the teſtimony of God's people, declaring that they were once, as you are, afraid of death, but now Chriſt has taken

taken away the fear of it. They have ſeen the ſalvation of God, and know by faith, that all the bleſſings of it are freely given them in Chriſt Jeſus: therefore they are ready, they deſire to depart. May the tender mercies of our God bring every one of you into this happy ſtate; and to thoſe who are already in it, I make my fourth remark.

My chriſtian friends and brethren, you have ſeen the ſalvation of God, and are delivered from the fear of death; what return will you make unto the Lord for all the benefits, which he hath done unto you? Certainly you will not forget the great things, which he has already given you, and the greater things, for which you are waiting; and let theſe conſiderations conſtrain you to love this divine benefactor, and to ſerve him without fear in an holy obedience all the days of your life. Give evidence of the ſincerity of your love, as your Lord requires, "If ye love me, keep my commandments"---Keep near to me in my ways, and walk cloſe with me in mine ordinances, and you will not only thereby give proof of your love, but it will alſo grow exceedingly; and as it grows, your deſire to depart will grow with it: for when the love of Chriſt rules in the heart, you will be ready, yea you will deſire to depart and to be with him. This was the happy experience of our deceaſed brother; and let his example ſtir you

you up to great care and watchfulneſs in your holy walking heavenwards, that your faith may be always working by love, as his did. Conſider the graces of his life, and ſeek the ſame. Stop not ſhort, but try to get beyond him. Conſider his death. Remember with what perfect aſſurance he ſpake of his intereſt in Chriſt, and what ſtrong proofs he gave of it, and then pray that your faith may ſtand as unſhaken as his was in that great time of trial. And above all, forget not what ſupported him in his laſt moments; it was the clear view he had of his intereſt in the great ſalvation of God: "This, "this, ſays he, ſupports me"---now at the approach of death. Oh how precious did ſalvation then appear to him, when he found death coming diſarmed, and without a ſting; and it grew ſtill more precious, when with his laſt breath he declared, that death had no power to hurt the peace of God, which ruled in his heart; for even then he found ſalvation precious. You need not fear, my brethren, but this will be your happy experience. God has given you the knowledge of ſalvation by the remiſſion of your ſins; and as your faith grows exceedingly, ſalvation will grow exceedingly precious. The greater experience you hereby get of the love of Chriſt, the more will you be ſupported under the trials of life, and the better prepared for the trials of death. You will find that the ſweet

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ſenſe of Chriſt's love in the heart will enable you to rejoice in ſuffering, and then you need not fear but it will enable you to rejoice in the ſufferings of death; for who, or what ſhall ſeparate believers from the love of Chriſt? Shall the troubles of life, or the pains of death; Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? No. In all theſe things we are more than conquerors through him that loved us. More than conquerors? Oh glorious warfare, in which believers not only conquer their enemies, but alſo reap innumerable and endleſs bleſſings to themſelves. Even death is to them a real bleſſing; they expect it, they find it ſo, and they are more than conquerors over it through him that loved them.

In the laſt place I muſt put you all in remembrance, that neither the words of my text, nor what has been ſaid upon them, will be of any benefit without a bleſſing from God. We cannot ſee his ſalvation with the eye of faith, nor experience the power of it, without the help of his grace. It is from him who has done all for us, that all muſt be done in us; and if ſome good impreſſions have been made this day upon any of your hearts, they will ſoon wear away, unleſs he preſerve and ſtrengthen them. If you deſire at preſent to live Mr. Hervey's life, and to die his death, this deſire will be ineffectual, unleſs it be carried

carried into act by the mighty working of God's Spirit. He is all in all: for which reaſon we always begin and always end the hearing of the word with prayer, being aſſured that if Paul ſhould plant, and Apollos ſhould water, yet it would be to no purpoſe, unleſs God ſhould give the increaſe. Oh that it may be abundant this day to his glory, and to the good of your ſouls, To that end let us pray---

O almighty and moſt merciful God, we humbly beſeech thee to look down with mercy upon this congregation, and to bleſs the words which we have heard this day with our outward ears. Make them the means of opening the blind eyes, which have never ſeen their want of thy ſalvation. Lord enlighten them, and help them to ſeek, until they find pardon and peace in thee. Be gracious to thoſe who are now waiting upon thee, believing that after they have ſeen thy ſalvation they ſhall be able to depart in peace. O Lord God, manifeſt it unto them, and add this day to the number of thoſe, who have ſeen and experienced it. We deſire to glorify thee for every living chriſtian, who knows in whom he has believed, and is ready and prepared to depart in peace. We give all the praiſe to the riches of thy free grace. And we alſo bleſs thy holy name for all thy ſervants departed this life in thy faith and love, beſeeching thee to give us grace

ſo

ſo to follow their good examples, as they followed Chriſt, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſt's ſake, our only mediator and advocate, to whom with thee, and the Holy Spirit, three co-equal perſons in one Jehovah, be honour and glory, and bleſſing and praiſe, for ever and ever. *Amen.*

The Bleſſedneſs of living and dying in the Lord:

PROVED IN A

SERMON

PREACHED UPON THE DEATH OF

THE REV. MR. THOMAS JONES,

CHAPLAIN OF ST. SAVIOUR'S, SOUTHWARK,

WHO DEPARTED THIS LIFE JUNE 6, 1762,

AND

Printed for the Benefit of his Widow.

This God is our God for ever and ever, he will be our guide even unto death. Pſalm. xlviii. 14.

SERMON

ON THE DEATH OF

REV. THOMAS JONES.

PSALM CXVI. 15.

Precious in the ſight of the Lord is the death of his ſaints.

IT' is appointed unto all men once to die. They all die, becauſe all have ſinned: for the wages of ſin is death. When ſin entered into the world, death came in by ſin, and death hath reigned ſo far as ſin hath ſpread itſelf. The word is gone out of the Lord's mouth againſt all fleſh, "Duſt thou art, and unto duſt ſhalt thou "return." This is the immutable decree of heaven, and when it comes to be executed upon the natural man in his fallen unregenerate ſtate, death is to him the king of terrors, becauſe it finds ſin upon him unpardoned. The ſting of death being ſin, and the ſtrength of ſin being the law, if the law charge ſin upon the con-

ſcience, and ſtir up in it a ſenſe of guilt, then will it arm death with a moſt dreadful ſting. The ſoul will be terrified with the thoughts of meeting an offended God, and of ſtanding at his awful bar to be tried for the breach of his holy and juſt law: for already conſcience has ratified the ſentence which is to deliver the ſoul over to the tormentors to dwell with them in everlaſting burnings. Oh! death! how inexpreſſibly terrible is thine approach to ſuch an unpardoned ſinner? But to them who are in a regenerate ſtate, and have lived by faith in the Lord Chriſt, and are now dying in him, death has no ſting. As their life was precious, ſo is their death precious in the eyes of the Lord. With the tendereſt love he appoints the time, the place, and all the circumſtances of their dying. When he lays them on the bed of languiſhing, he gives them the conſolations of the goſpel, and lets them know how dear and precious they are to him. This produces a ſweet reſignation to his will, and calls forth the delightful exerciſe of patience to his ſovereign appointment. And while the outward man decays, he continues his grace to the inward man. His ſtrength is then indeed perfected in their weakneſs, when the divine life in the ſoul flouriſhes amidſt the ruins of the animal frame: ſo that faith by his mighty operation is ſtill working joy and peace in the dying breaſt; and ceaſes not till it has done its laſt kind office,

and

and rendered the concluding act of life an act of faith, according to what is written of the ſaints of old, Theſe all died in faith.

This was the happy caſe of our dear departed brother. He had ſweet experience of the truth of the text, and found that his ſoul was bound in the bundle of life with the Lord his God. His laſt ſickneſs was altogether ſweetened with divine love. His faith, his reſignation, his comforts failed him not. A gracious God ſhewed how dear and precious he was to him by removing every thing far from him, which could render death in the leaſt dreadful. He was not even ſuffered to have one doubt concerning his intereſt in Chriſt, but lived happy throughout his illneſs, and died rejoicing. To the glory of that rich grace which was ſo exceeding abundant towards him, I have been led to ſpeak upon the occaſion; not to exalt man, but God. Not for the honour of the deceaſed, but for the profit of the living; that when you hear what God has promiſed to do, and what he is daily doing for his people in their dying hours, you may be ſtirred up to deſire, that you may alſo die the death of the righteous, and that your latter end may be like his. For which purpoſe I ſhall, through God's help, ſpeak to theſe particulars mentioned in the text, and ſhew,

Firſt, Who the perſons are, that are here ſpoken of under the name of Saints;

Secondly,

Secondly, How precious they are in the eyes of the Lord, and

Thirdly, How precious they are to him not only in life, but alſo in death. Theſe points I will endeavour to illuſtrate from ſcripture, and from the Lord's dealings with our deceaſed brother. May that good God who did ſo much for him favor us alſo with his gracious preſence, and accompany us with his bleſſing, while we are conſidering,

Firſt, Who the perſons are, that are here ſpoken of under the name ſaints. This name conveys a ſtrange idea to ſome perſons. They think that a ſaint denotes ſome vaſtly high and uncommon degree of holineſs, to which very few have attained ſince the apoſtles time, and therefore they give the title to none but the red letter'd ſaints in the Calendar, and ſome few of the primitive fathers. They would ſtrongly ſuſpect a man of being a rank phanatic, who was to apply it to thoſe that are now living in the true faith and fear of God, or to thoſe that are lately dead. Such power has cuſtom over the beſt of words, as to give them a turn quite foreign to their true meaning. The ſcripture ſpeaks of ſaints in the Old Teſtament, men of like paſſions with us, and the New Teſtament applies the word to all the believers in the churches of Rome, and Corinth, and Epheſus, and Philippi, &c. So that it is a general name

for

for all the Lord's people; not for ſome by way of eminence, but for the whole houſhold and family of faith. The Old Teſtament has two Hebrew words, which our tranſlators render ſaints, altho' the meaning of them be a good deal different. The one is Kediſh, holy, ſeparate from impurity, the other is Cheſed, the word in the text, which ſignifies mercy, and in the form it is here uſed denotes thoſe who have received mercy, and who are partakers of the covenant mercies of God in Chriſt Jeſus. Theſe are all given to them freely; without money, and without price; for miſery being the proper object of mercy, and God being the ſovereign diſpoſer of his own mercy, he beſtows it on the miſerable, as it pleaſeth him, to the glory of his grace. None have any claim. None deſerve it; but all men are through ſin in juſtice and equity cut off from it. Whoever therefore among the children of wrath meet with mercy from God they muſt receive it as a free gift coming from his mere love and unmerited bounty through Jeſus Chriſt: and on that account they ſhould be ever ackowledging it with praiſe and gratitude. The ſtate of guilt and miſery from which they were raiſed, the abundant, exceeding abundant mercy already received in a ſtate of pardon and acceptance, and the eternal mercy to be experienced in a ſtate of glory, theſe ſhould ſtir them up to ſhew forth the praiſes of him, who hath called

them out of darkneſs into his marvellous light: Which in time paſt were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy.

Theſe are the ſaints here ſpoken of, ſuch as have obtained mercy freely by the grace that is in Jeſus Chriſt. If you aſk in what way, or by what means they were brought into this happy ſtate? It was by the word and Spirit of God. He convinced them of ſin by the word. He made uſe of the law as the miniſtration of condemnation to bring them in guilty, and as the miniſtration of death to ſhew them what their guilt deſerved. They ſaw theſe things, but did not find themſelves quite helpleſs. Their pride and unbelief ſtill laboured to do ſome work that might recommend them to God, but the Holy Spirit clearly convinced them, that they could not be ſaved by any works of righteouſneſs which they could do, but that God ſaveth ſinners freely through the redemption that is in Jeſus Chriſt. This is the hardeſt leſſon in the ſchool of grace. They learnt it by degrees, and very ſlowly; but the Holy Spirit made them maſters of it, and they were glad to ſubmit to be ſaved by grace freely. Upon which God ſhewed them great mercy: for he enabled them to believe in the Lord Jeſus Chriſt. They had power to truſt the word of promiſe, and to reſt upon God's faithfulneſs to fulfill it to their ſouls. And in

thus

thus believing they found peace with God through the righteouſneſs of Chriſt, and joy ſpringing from the ſenſe of their ſafety and happineſs in him, and love to God for his great love to them, which peace, and joy, and love increaſed in their hearts, as they lived more by faith upon Chriſt, and walked more cloſely with Chriſt. In this way the Lord made them ſaints, or ſhewed them mercy. It was by ſome ſuch experience, that they became partakers of the tender mercies of our God. And having received them freely, ſhould not this be continually upon their minds, "what haſt thou that thou haſt not received?" They would forget their very name and character namely, thoſe that had received mercy, if by thinking of themſelves more highly than they ought to think, they ſhould rob the Lord Chriſt of the praiſe of the glory of his grace. The more he gives, the more are they in debt. The greater are their gifts, the higher are their graces, ſtill all is from God, freely given, freely continued. And when they happily finiſh their courſe, and receive a crown of glory that fadeth not away, it will be mercy ſtill, mercy magnified as the bleſſings are which it beſtows, a glorified body—and ſoul,—admitted to the viſion and enjoyment of God in heaven—and to eternity—all this is mercy, free mercy, as one ſweetly ſings, Pſalm cxxxvi. and ſeems never tired of repeating

the delightful words, " This is mercy that en-
" dureth for ever."

In what I have been ſaying under this head I had a particular view all along to the experience of our deceaſed brother. He was certainly one of the ſaints in the text—one who had found mercy. He was always ready to aſcribe all that he was and had (except what were entirely his own, ſin and miſery) to free mercy and ſovereign grace. Before the Lord was pleaſed to call him, he was walking in the error of his ways, like others, who know not God. Such is the condition of mankind ſince the fall, that there is none righteous, no not one, there is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one; not one of them can do any good, till grace come; and when it comes, it firſt diſcovers this their guilty helpleſs ſtate, and convinces them of it, in order that they may be willing to receive their deliverance freely from the mercy of God, and to give him all the glory of it in time and in eternity. No wonder then that the time was, when our brother walked, as other men alſo walk, in the vanity of his mind, having his underſtanding darkened, and being alienated from the life of God through the ignorance that was in him, becauſe

becauſe of the blindneſs of his heart. Of this God made him deeply ſenſible, and he was never aſhamed to own it. His firſt awakening was by the gradual working of the law upon his conſcience. It was not by outward means, ſuch as hearing the word preached, or by ſome afflicting providence, ſickneſs, trouble, or the like, but by the inward conviction of ſin, that the Spirit of God wrought upon his conſcience. He had his ſtrongeſt convictions where he could have no means. The views which he had hereby of his ſtate and danger, were very deep and very diſtreſſing. While he was under this ſoul-concern my acquaintance firſt began with him. And ſince that time, which is about eight years ago, our great intimacy and friendſhip has given me a conſtant opportunity of being a witneſs of God's gracious dealings with his ſoul. He went mourning for a long time, bowed down under the ſenſe of guilt and the power of unbelief. In this ſchool of humiliation he learnt ſelf-knowledge. Here he was taught the ſad effect of a ruined ſpoiled nature, of a ſoul depraved in all its faculties, and eſtranged from the mind and will of God, and governed by its own corrupt and ſtubborn will, commanding the body to give up its members as inſtruments of unrighteouſneſs unto ſin. Here he was taught what ſin is, namely the tranſgreſſion of the law, which is exceeding ſinful, becauſe the law is holy, juſt,

and

and good, a perfect copy of the divine perfections. Here he was taught the damnable nature of heart ſin, which is the fountain, from which all ſin flows, and which in the heart of the natural man is ever flowing over. He learnt theſe leſſons with ſuch a deep experience, that the impreſſion laſted all his days. For when God ſhewed him great mercy, and he was enabled to believe in the Lord Jeſus, yet ſtill he found nothing of himſelf wherein to glory. Humble and low in his own eyes, he was ready to give the honour to whom alone honour was due. Yea, after he was greatly ſtrengthened and eſtabliſhed, ſo as to live by faith on the Son of God, ſtill he knew that all was mercy. Mercy, free mercy had from him all the praiſe. And this was ſo much the frame and abiding temper of his mind, that it appeared on all occaſions. His ſpiritual friends and acquaintance can bear me witneſs, that he was cloathed with humility, and that he walked humbly with his God. A demonſtration this, that he had found mercy, becauſe he had made it the end and aim of his life to ſhew forth the praiſes of that free mercy, which he had ſo freely received; and as he lived, ſo he died, acknowledging himſelf an object of mercy. One of his laſt ſayings was—" I am of the church of the firſt born, who " ſhall ſtand on mount Sion—One choſen from " among my brethren—A ſinner ſaved, a ſinner " ſaved."

" ſaved." Here was great faith, and great humility.

Having thus exemplified the character of the perſons mentioned in my text, from the experience of our deceaſed brother, I go on to conſider,

Secondly, An ineſtimable bleſſing belonging to all the perſons of this character, namely, they are precious in the eyes of the Lord. Not precious in themſelves, but made precious by the grace of God in Chriſt Jeſus: for the motives to all the acts of God are within himſelf. He does not look into the ſinner expecting to ſee ſomething precious in him to recommend him to mercy, but he ſets his love upon him, and that love brings every thing precious with it. Love diſpoſes God to ſhew mercy, convinces the ſinner he wants it, inclines him to take it freely, and when he receives it by precious faith, then he becomes vitally united to a precious Chriſt. Such the Lord counts among his jewels. He ſees them accepted in the beloved, and members of his myſtical body. As he loves the head, ſo he loves the members: for my Father himſelf loveth you, ſaith Chriſt, becauſe ye have loved me; and what cannot, what will not the Fathers love beſtow? Nay, what has he not engaged to beſtow? For what tongue can relate the exceeding great and precious promiſes, which he has made to them, who are heirs of God, and joint heirs

heirs with Chriſt? Grace, faith, righteouſneſs, adoption, ſtrength to overcome temptations, to conquer ſpiritual enemies, to bear afflictions, whatever is needful for life and godlineſs, in ſhort all things are theirs, for they all work together under God for their good. Theſe and many more are the promiſes, which the mercy of God has made, and his faithfulneſs is daily fulfilling to his adopted children in Chriſt Jeſus; from whence it appears how precious they are in his ſight. The greatneſs of the gifts ſhews the love of the giver. He gives them, oh moſt adorable, and moſt delightful truth; he gives himſelf. God himſelf is their God, their covenant God, and with himſelf how ſhall he not alſo freely give them all things? he becomes a father unto them, a loving reconciled father, to watch over them with a parents tender affection, and to ſee that they want no manner of thing that is good. "I the Lord do keep my vineyard, "I will water it every moment; leſt any hurt it, "I will keep it night and day. He that touch-"eth it, toucheth the apple of mine eye." His childrens enemies are his. So ſafe and happy are they in his precious love, that none ſhall pluck them out of his hands. He will keep them by his mighty power through faith unto ſalvation. Never, never will he leave them or forſake them; but having loved them freely, he will love them unto the end.

But

But let us bring this matter to a point, What ſaith the ſcripture? "Yea, he loved the people. "All thy ſaints are in thy hands, and they are "humbled at thy feet to receive thy words." (Deut. xxxiii. 3.) His love makes his people ſaints, and then keeps them in his hands, in an humble frame of mind to hear the word of God, and to obey it. Such honour have all his ſaints! So precious and dear are they to him, that he has expreſsly promiſed to keep them from all evil, and to bleſs them with all good. "There ſhall "no evil befall thee," (Pſalm xci. 10.) no outward evil, but what I will make the means of promoting my glory and thy good, therefore, "Fear not, for I have redeemed thee, I have "called thee by thy name, thou art mine. When "thou paſſeſt through the waters, I will be "with thee, and through the rivers, they ſhall "not overflow thee: when thou walkeſt through "the fire, thou ſhalt not be burnt, neither ſhall "the flame kindle upon thee." (Iſa. xliii. 1, 2.) Whence this tender care and watchful providence? God would have his people know and believe, that when he keeps them, nothing can hurt them. For they are ſo precious and honourable in his ſight, that his almighty arm will either defend them from, or elſe keep them patient and happy under, outward troubles, according to theſe ſweet words, which follow in the fourth verſe, "Since thou waſt precious in

"my

" my ſight, thou haſt been honourable, and I " have loved thee," and ſhewed my love, not in keeping thee from the water and the fire, but in bringing thee ſafe through both: and I will do greater things than theſe. O taſte and ſee that the Lord is good! they that ſeek him ſhall not want any good thing. (Pſalm xxxiv. 10.) What promiſes are theſe! No good belonging to life, no good belonging to godlineſs ſhall be with-held; but all good ſhall be freely given them out of the fulneſs of Chriſt Jeſus. How precious then muſt theſe perſons be in the Lord's ſight, with whom he deals in this wonderful manner? What mercy, how free, how rich, what bleſſings, how great, how numerous, has he for them? Even in this life, he has more mercy to ſhew, more bleſſings to give, than we can either aſk or think. And what then will he give in another life? The mercies of glory, the bleſſings of heaven none can adequately know, till they experience them. May the grace of God make you and me meet to be partakers of the inheritance of the ſaints in light.

Thus precious are the Lord's people. Dear and honourable are they in his ſight. The teſtimonies of his word to this purpoſe are very numerous, and daily experience confirms them. Every child of God is a witneſs of his heavenly Father's abundant mercy. But few had more

reaſon

reaſon to magnify and exalt it, than our dear deceaſed brother. He was indeed precious in the Lord's ſight, as appeared from the ineſtimably rich graces beſtowed upon him, and the great works wrought by him. God had given him faith, and he enabled him to live the life of faith. By faith the chriſtian is engrafted as a branch, into the true vine. And as the branch receives ſap and juices from the ſtock, into which it is engrafted, to bring forth leaves, and fair bloſſoms, and ripe fruit, ſo does the chriſtian receive from the Lord Chriſt, by virtue of union with him, proper influence and nouriſhment to bring forth the fruits of righteouſneſs. Our brother was a fruitful branch. He did not ſeek to bear fruit to make himſelf alive: the fruit does not make the tree alive; but to teſtify his love and gratitude, to do good to men, and above all to fulfill what is written—" Herein is my Father " glorified, that ye bear much fruit;" (John xv. 8.) that ye keep faith ſo conſtantly in act and exerciſe upon me, as to be always receiving out of my fulneſs grace for grace: for life and the acts of life in every grace are in and from me, and the more you live by faith upon me, the more will my Father be glorified. This was what Mr. Jones happily experienced in his heart and in his life. Whoever believeth aright with his heart will be kept in an humble dependance upon God, and in calling upon him to fulfill

the promiſes of grace and ſtrength in every hour of need: ſo that the promiſes freely made in Chriſt, may be freely made good through Chriſt. While he is in this right frame the ſoul lives out of itſelf, it ſees nothing of its own to truſt to or to reſt in, but puts forth the empty hand to be conſtantly filled out of Chriſt's fulneſs. A perſon who lives thus by faith will be humble in heart. Every act of this faith declares his emptineſs and want of all ſpiritual good, while it leads to Chriſt for his promiſed ſupply. Need I mention how much this was our brother's caſe? Certainly you know it. He was humble indeed. The witneſſes are as many as knew him, and when there could be no view in deceiving any body, when he was waiting for his diſſolution, he demonſtrated how greatly the Lord had humbled him. He told me in his laſt ſickneſs, when I diſcourſed with him about the ſtate of his ſoul, that as a dying man he had nothing to truſt to but the righteouſneſs of Jeſus Chriſt; and that his faith in it had been ſo ſtrengthened in his illneſs, that he had not one doubt or fear. But how much he was emptied of ſelf, and enabled to live in an humble dependance upon the grace and ſtrength of Chriſt, will beſt appear from his life, in which through faith many precious fruits were produced.

The principal work of a believer throughout his chriſtian walk is the mortifying of the old man

man of ſin, and the quickening and ſtrengthening of the new man. So long as we are in this mortal body, every day muſt this work be repeated. The fleſh will be luſting againſt the ſpirit, and the ſpirit againſt the fleſh: and he that is ſpiritual not only believes in the merit of Chriſt's death to ſave him from the guilt, but is alſo enabled to apply the power and efficacy of his death to ſubdue and crucify the dominion of thoſe luſtings. Subdued they muſt be. They muſt not reign. The promiſe is, Sin, inward as well as outward, ſhall not have dominion over you. The believer relying upon this promiſe, proclaims war againſt all inward luſts and riſings of ſin, and ſets upon them in the power and ſtrength of the Lord; and ſo long as he looks up to Chriſt for freſh ſuccours, he will be kept ſafe. As the old man is thus ſubdued, the new man is enabled more powerfully to put forth the proper acts of his ſpiritual life: for the deadening of the one is the quickening of the other. Of this ſpiritual conflict I have often read, eſpecially in an excellent treatiſe of Dr. Owen's upon indwelling ſin; but I learnt moſt of it by experience, by many ſore and daily conflicts in my own ſoul, and by frequent converſation with our dear brother. He was much exerciſed this way, and the Lord did wonders for him in giving him grace to crucify the old man of ſin. God's great love appeared in his great chaſtenings, for whom he loveth he chaſteneth. He re-

fines all his people in the furnace of afflictions. There our brother had been refining for ſome years, and much droſs had been done away. Becauſe he was precious in the ſight of the Lord, he was tried, like gold, and purified ſeven times in the fire. For ſome years paſt he was afflicted with a diſorder which kept him low, and often brought him to death's door. During theſe years his growth in grace was very evident to all his ſpiritual friends. We could ſee a manifeſt victory gained over the old man, whoſe power was weakened in his members which are upon the earth. He grew alſo dead to the world, and experienced what the apoſtle means, when he ſays, " The world is crucified to me, and I unto " the world." Its pleaſures, its riches, its honours were nothing to him. He did not deſpiſe them becauſe he could not get them, but he parted with them freely, when he had them in his own power. God had provided for him a comfortable maintenance, but he laid up nothing, except for the poor, to whom he gave liberally of what he had, and with a willing mind. As to honour, he wanted not that which was from men. He was led to chooſe a better. He has it now. And this deadneſs to the world was of great uſe to him when he came to die. Then he had the comfort of it, as appeared from that ſweet expreſſion of his on his death-bed, " It is " not dying out of the world, but dying in the " world,

" world, and parting with all its toys and " trifles, and that not with ſickneſs or pain." And being thus by faith dead to the world while in it, what ſhould make him afraid to die out of it? He had been ſo long kept under the croſs, that it had been the means of crucifying the world unto him, of ſubduing his own will and his own tempers, of trying his faith, and of exerciſing his patience. In this ſchool of affliction he was enabled to profit greatly. Therein he learnt reſignation to the will of God, which made him under his long and great weakneſs of body kiſs the rod and be thankful, and which delivered him from impatience, fretfulneſs, murmuring, and thoſe ſelfiſh tempers, that want to have our will, and not God's to be done. There he learnt to live by faith upon Chriſt in all his offices, as a prophet to teach him wiſdom to lead him to God, as a prieſt to bring him near to God by his atoning blood and righteouſneſs, and as a king to keep him near to God, ruling in him and over him. This faith was tried, and it grew by trials. The more it was exerciſed the more did he find of the ſafety and happineſs of living by faith upon the Son of God. And hereby he learnt what the patience of the ſaints is. Patience is an act of faith under outward afflictions, looking up to God for grace to hold out, as long as the afflictions laſt. Thus did our brother's patience. Under a long illneſs he

was

was never heard to murmur; and upon his death-bed he was afraid of nothing but impatience, and God out of the tendereſt love kept him, until patience had done its perfect work. And

As the croſs was thus made profitable to the mortification of the old man, ſo was it to the quickening and ſtrengthening of the new man. He had many precious graces but do not miſtake me. Whatever Mr. Jones had, except ſin, he had it from Chriſt; whoſe love to him I would magnify from the greatneſs of the bleſſings beſtowed. You could not converſe with him without being put in mind of the meekneſs and gentleneſs of Chriſt. In his behaviour, in his converſation he ſhewed, that he had put on as one of the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, long-ſuffering; ready to bear with others, and ready to forgive, as Chriſt had alſo freely forgiven him. Theſe amiable tempers of the new man appeared in all his conduct; and particularly when he ſtood up to miniſter in holy things, one might diſcover throughout great kindneſs and tender love to precious ſouls. His own flock, to whom the Lord had made him an overſeer, was much upon his heart. How earneſt have I often heard him in prayer for them? And to the laſt he did not forget them. In his ſickneſs he would be often crying out,

" Lord

" Lord feed thy ſheep, Lord feed thy ſheep." He was always ſtudying and contriving ſomething, that might be uſeful to their beſt intereſt. There is an alms-houſe in the pariſh called the College, and ſome ſmall ſtipend for doing duty in it. Mr. Jones thought it was not right to take the money, unleſs he did the duty. Accordingly he began to read prayers, and to expound the ſcripture in the college chapel, and went on for ſome time. The congregation uſed to be very large, and the ſucceſs was very great. Many ſouls were in this place firſt awakened who are now walking in the faith and fear of God, adorning the goſpel of our Saviour. But here he was ſtopt and refuſed the uſe of the chaple. After this he ſet up a weekly lecture in his church, but he had not preached it long, before he was denied the uſe of the pulpit. However he was not diſcouraged, he went on giving away good books, ſome of which he carried in perſon to every houſe in the pariſh; catechiſing the children, who came weekly to his houſe for that purpoſe; and paying religious viſits among his pariſhioners, when they uſed to talk freely of the ſtate of their ſouls. By theſe methods he tried to win his people to Chriſt, beſide the ſtated duties of his office; in performing of which he ſeemed to ſet God always before him, and to be greatly drawn out in love to his hearers, of whom a very great number, I truſt, did frequent his

his miniſtry, n:t 'ed thither by the eaſe of his delivery, the ſw:etneſs of his voice, or the ſmoothneſs of his periods, but becauſe they felt the weight and importance of the doctrines preached. Several I am myſelf acquainted with, who will I hope be his joy and crown of rejoicing in the day of the Lord Jeſus, who hearing him preach upon the entire ruin of man by the fall, were convinced that they were in this ſtate, and upon the entire recovery of man through Jeſus Chriſt were enabled by his word and Spirit to believe in him for righteouſneſs, and to live upon him for grace to walk, as he alſo walked. I mention not theſe things to ſet him above any of the Lord's miniſters. He had no ſuch thoughts when living. No one could think more meanly of himſelf, than he did. And God forbid that I ſhould intend to leſſen others by exalting him. No. Grace, free grace is all I want to exalt. As he was adorned with ſo many graces in his private life, and with ſo many public gifts, who ſhould have the praiſe, but the giver of them all, even that good God who ſhewed him mercy, and in whoſe ſight he was ſo precious, as to have his marvellous loving kindneſs continued even unto death; which leads me to that part of my ſubject, where we muſt ſtill continue our adoration and thanks under the

Third and laſt head, which was to ſhew how precious the ſaints are in the ſight of the Lord,

not

not only in life, but alſo in death. Whom the Lord loveth, he loveth unto the end. His love is like himſelf, without variableneſs or ſhadow of turning, and then often manifeſted in the cleareſt manner, when it is moſt wanted. The Lord looks with an eſpecial love on his poor afflicted and diſtreſſed people. Indeed their troubles are tokens of his love; they come from his love to them and are the means of drawing forth their love to him. One who had been long trained up in this way declared upon his own experience, that it was good for him he had been in trouble. As troubles increaſe, ſo do the proofs of his love, in ſtrengthening faith to truſt ſtill, and to enable patience to hold out. And when the laſt great trial comes, love orders it all. The death of the ſaints, however ſuperficially ſome may judge of it, is appointed by the infinite tenderneſs of God, as to all its circumſtances. They may fancy he loves thoſe moſt whom he takes out of the world without much pain or long ſickneſs, but this is judging after the fleſh. God can get himſelf moſt glory, by them who ſuffer moſt, and can make them the happieſt, who ſuffer the longeſt. He can preſerve their faith in the hotteſt trials. He can keep them for years in the fire, and the ſmell of it not paſs upon them. He can arm them with grace to endure not with patience only, but alſo with joy; ſo that they ſhall taſte much of the love of God, and

count

count it all joy when he tries them with his fiery trials. And when he is finiſhing their courſe, he ſhews then how exceedingly precious they are to him. Then he brings the graces of the new man into ſtrong act and exerciſe, as the body droops. He keeps faith lively and vigorous, hope rejoices, looking for the mercy of our Lord Jeſus Chriſt unto eternal life, and love ſhed abroad in the heart gives ſweet earneſts and foretaſtes of the ſpeedy enjoyment of that glory. Theſe graces make the approach of death welcome, as our deceaſed brother found it in his laſt moments, when he ſaid—"An eternal life "of glory for a life of miſery-- who would not "change miſery for happineſs? Haſten, haſten, "dear Lord." That the Lord's people are thus precious to him in death, is evident from the promiſes in his word, and from the daily accompliſhment of them. Theſe promiſes are left upon record for the ſupport of faith in a dying hour, and they are rich cordials for fainting ſpirits. This is for the ſick bed, (Pſ. xli. 3.) "The "Lord will ſtrengthen him upon the bed of lan-"guiſhing, thou wilt make all his bed in his "ſickneſs," ſtrengthen him inwardly as the outward man decays, and he ſhall lay eaſy upon his bed, refreſhed with the Lord's inward comforts, while the body is languiſhing. And when the body grows very weak, and death is approaching, here is a cordial---"This God is our

God

"God for ever and ever, he will be our guide even "unto death." (Pſ. xlviii. 14.) This is our covenant God, whoſe mercies fail not; he will guide us ſafe by his love and power, even until the body draws its laſt breath and expires. Who would not wiſh to have ſuch a bleſſed guide unto the verge of life! Lord, guide us all thither, and when the life of nature is ending, then fulfil thy faithful promiſe, (Prov. xiv. 32.) "The righ- "teous hath hope in his death," not only in his ſickneſs, but alſo in the very moment of death he hath hope, and the next moment he enjoys the thing hoped for. Theſe are ſure words of promiſe, which cannot be broken, and God be thanked for the accompliſhment of them. He has been fulfilling them in every age, and ſpeaking peace through Jeſus Chriſt to his ſaints in their death. It is written of them in the Old Teſtament, who through faith and patience inherited the promiſes. "Theſe all died in faith," (Heb. xi. 13.) they had faith while they were dying, and believed that the time was now come, when God would fulfil his exceeding great and precious promiſes to them in a life of eternal glory; and therefore it is ſaid, "they fell aſleep," they fell into the arms of death as compoſedly as a weary traveller falls aſleep, expecting to awake in the morning of the reſurrection with glorified bodies, like the body of the Lord Jeſus Chriſt. And as theſe all died in faith, ſo do believers to this very day. The Lord is faithful to his

his word, and his promiſes are ſtill made good. His people are at preſent as ſafe in his hands, as happy in his love, as they were in any former age. Still they ſay with their laſt breath, "Thanks be to God who giveth us the victory, "through Jeſus Chriſt our Lord." The preſent times afford many inſtances of this triumphant faith, and there is a very ſtriking one before us. Whoſe death was ever more precious, than our brothers, in the ſight of the Lord? How could God ſhew his love to him upon his dying bed, more than he did? Although his fever was violent for ſeven days, yet his ſoul was ſtill and calm. He was not troubled with any fear of death; that was kindly taken away. He had no doubt concerning his eternal ſtate. He was made patient to God's will, bore pain without murmuring, and waited the Lord's time for his releaſe. Were not theſe undoubted proofs of God's ſpecial love to him? He ſuffered his faith to be tried in the fire, that it might come out, like gold, purer and brighter; and it ſtood the fire, rejoyced in it, and was refined by it. In one of his weakeſt hours he ſaid "Bleſſed be the Lord for that degree of "faith, which he hath given me, though it has "operated in ſo weak a manner, yet I have many "bleſſed and comfortable marks in my own ſoul "of his love to me." Here was faith, and much humility. He could find nothing in himſelf to put the leaſt truſt in as to his acceptance with

with God, and therefore his truſt was ſtronger in Chriſt. This ſhewed itſelf in what he ſaid on his death-bed, " What an unfelt, what an " unthought of corruption is here both in body " and ſoul," he felt more of it, and in a greater degree than he had ever thought of before, and yet this deep ſenſe of his corruption did not drive him from Chriſt, but made his faith cleave the cloſer to him: " My fleſh and my heart " faileth," ſaith he, " but God is the ſtrength " of my heart, and my portion for ever." His ground for this he declared was, " a covenant " of mercy, free grace in the Lord Jeſus." In which, knowing that he had his ſhare, he could ſay, " Now let thy ſervant depart in peace, for " mine eyes have ſeen thy ſalvation---Now, " Lord, I can lay me down in peace and ſafely " take my reſt." In this happy frame he was praying, " Lord, ſecure a ſoul thou haſt died " to ſave." Then after a pauſe, he cried, " He " will, he will. I have part here, I ſhall have " all ſoon." O what precious, precious faith was this! What great love did the Lord manifeſt to him in thus ſtrengthening his faith on the bed of languiſhing, and viſiting him with the ſight of his ſalvation. As he ſaid on Friday, " I have had a glorious view of the love of Chriſt " to my ſoul this morning." This love ſhed abroad in his heart brought many ſweet words out of his dying mouth, ſuch as, " For me to " live is Chriſt, to die is gain." He knew that Chriſt

Chriſt would be his gain in death, as well as in life, and therefore he prayed, " Come, Lord " Jeſus, come quickly, and give me an eaſy diſ- " miſſion---Lord, give me an eaſy diſmiſſion to a " bleſſed eternity." And this triumph of faith held out to the laſt. He looked forward with joy, when he ſaid, " Before this time to-morrow, " it may be, I ſhall be where all ſorrow ſhall be " done away;" and at another time he ſaid, " I ſhall have a ſabbath of Trinity before I " thought of it to worſhip a triune God," which was granted him. He kept his Trinity Sunday in heaven, adoring the Three Perſons in one Jehovah.

I am ſo particular in relating the dying words of our dear brother, becauſe each of them is a confirmation of the text. The Lord ſays, the death of the ſaints is precious in his ſight, and our brother's experience demonſtrates the truth of the Lord's word. He was enabled to ſay great things for God, and in every ſentence he ſpake, the love as well as the faithfulneſs of God was manifeſt. Was there not great faith, and great conjugal affection in what he ſaid to Mrs. Jones? " Don't be ſurprized at any alteration " you may ſee in me: for death always makes " ſtrange alterations. When the Lord is pleaſed " to give me my diſmiſſion, rejoice over my " corpſe, and praiſe God for what we have " ſuffered together here, and for what we ſhall

" enjoy together hereafter." May the Lord make up her loſs, and give her to rejoice in the comforts of his ſalvation here, and to enjoy the bleſſings of it hereafter. Towards his latter end he was much in prayer. Theſe were ſome of his expreſſions. " The ſilver cords of life are " breaking, and man goeth to his long home, " and the mourners go about the ſtreets---Lord, " guide me home in ſafety, and lead me through " the ſhadow of death.---This mortal ſhall ſoon " put on immortality.---Though worms deſtroy " this body, yet in my fleſh ſhall I ſee God, " whom I ſhall ſee for myſelf, and mine eyes " ſhall behold, and not another---I go hence like " a ſhadow that declineth, I wither away like " graſs, but the Lord is the portion of my ſoul " and my ſtrong hope." His hope did not fail him. God was with him when he died, ſo that he had no evil to fear, when he went down into the valley and ſhadow of death. His body was left to reſt in peace, and his ſoul is with that innumerable company, who are ſtanding round the throne, and praiſing God and the Lamb for ever and ever.

Is this, my brethren, the faith of God's elect? Cannot death untie the bond of union between Chriſt and them? But are they ſo precious to him in their dying hours, that his love either keeps their faith firmly truſting on him, or elſe happily rejoicing in him? Oh ſirs, if this be the caſe,

caſe, and a moſt certain matter of fact it is, give God the glory of our brother's death, and praiſe him for the abundant mercy which he then experienced. And although he was ſo ſoon taken from us, being but in this thirty-third year, yet remember what great things God did in him and by him, and be thankful; and remember what great things God did for him in his dying hours, and again repeat your thanks to him whoſe mercy endureth for ever. May he vouchſafe this ſame mercy to you and me in the ſame circumſtances.

Having given all the glory to whom it is alone due, let us ſee what improvement this ſcripture will afford us. Have you been able, my brethren, to follow me in what I have been ſpeaking, and is it your experience? Has God ſhewn you mercy? Have you any good evidence of his love to your ſouls, and are you living in the comfort of it? If this be your happy caſe, know ye not, that there is a great man fallen in Iſrael? One whom God made uſe of as a bleſſed inſtrument to bring ſinners into the happy ſtate which you are in. Perhaps he was an inſtrument to ſome of you. And now the Lord has no more of this work for him, he takes him away. Is not this an awful providence? Should not it put you upon praying for the proſperity of our Sion? and teach you what manner of perſons you ought to be? Should not your lips, your lives,

lives, your time, and all your talents be ſhewing forth the praiſes of your good God? Should not you be ſeeking to live by faith upon Chriſt, and to receive out of his fulneſs grace to mortify ſin, to deaden you to the world and its riches, and honours, and pleaſures, to conquer ſatan, and to keep you alive to God, that you may have communion with him in life and death? For is not the time ſhort? How ſhort you know not. Perhaps in a day, perhaps in an hour, you may be in eternity. Keep this in your eyes, and remember, what an eternity will be in heaven. Take heed therefore that ye be found in your work, when death comes. If it find you living in faith, then you may hope to die comfortably in faith. If the world be crucified to you, you will find it eaſy to part with it. If you have been long fighting againſt your ſpiritual enemies, and againſt all filthineſs of fleſh and ſpirit, will it not be matter of joy to have the battle ended, and yourſelves more than conquerors for ever? Oh ſirs, is it not of eternal moment, that you live thus till the night of death come, that then your work being done, you may be ready to enter into the joy of your Lord?

If any of you ſay, I am a poor weak believer, and I am afraid, I ſhall have nothing to ſpeak for God, when I come to die. Leave that to him. He does all things well. If he has any glory to get by your ſpeaking, he will open your mouth.

But all the Lord's people leave not ſuch noble teſtimonies behind them as our brother did. He was a miniſter, and a young miniſter, cut off in the midſt of life and uſefulneſs. What if God had no more work for him to do among his own people, was he not precious in the Lord's eyes, that he ſhould take him to himſelf, when he had borne ſo little of the burden and heat of the day? What if God intended theſe dying ſayings ſhould preach for him to others, cannot God bleſs what means he pleaſes? Take heed that ye be alſo ready, and then leave God to do with you as ſeemeth him good in life and death.

Perhaps you may be a true believer, but you are apprehenſive, you ſhall not be comforted, nor rejoice upon your death-bed, as our brother did. Why do you diſtruſt God? Is it not your buſineſs to live by faith to-day, and to take no thought for to-morrow? When to-morrow comes, then it is time enough to think about it. And the work of to-day is to be the work of to-morrow, and ſo on from day to day, the life you live in the fleſh you muſt be living it by the faith of the Son of God. You ceaſe to live thus, when times that may never come, and caſes that may never be, interrupt the preſent actings of faith. Perhaps you may die ſuddenly, you may never lay upon a ſick bed, or if you do, perhaps a quiet reſignation to the will of God may be the grace you

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are then to exercise. For wise reasons God may not then fill you with great comforts. Is there not something very selfish in seeking these comforts? And is it not an unbelieving spirit to fear how you shall behave without them? What! cannot you trust your comforts with God, the God of all comfort? Will you not have time enough to be comforted, when you get to heaven? If you are in the way thither, and would get quietly on, leave yourself in God's hand, and let him do what he will. Trust him, even if it be in the dark, this direct act of faith is what God loves. It brings most honour to his word, and glory to his faithfulness. It shews what an high opinion you have of his perfections, that you can believe him without sight. Our deceased brother had this faith, and made a noble confession of it to a precious servant of Christ's, who went to see him in his illness and asked him, "how he did," he answered, "I "am so full of pain, and so ill, that I can think "but little, but I know that Jesus is carrying "on the interests of my poor soul notwithstanding." These are to me the choicest of his dying words. I see in them a well grounded trust and confidence in God, far more deep and solid, than all the rejoicing of triumphant faith. For when he had not this to comfort him, he had what was much better. When he had no

ſight, he could walk by faith. If God teach you, my brethren, to walk thus, you will not be troubled about what you are to have, or not to have, when you come to die. If you can ſay this, Father thy will be done, and can ſay it from your hearts, then let him appoint your death, and the time and manner of it, and your frame and temper of mind upon its approach, and depend upon it, he will order all things for the beſt.

Perhaps there may be ſome perſons here very indifferent about the matter, whether God loves them, and whether they be precious in his ſight or not. This comes from the love of preſent things. Their hearts are ſet upon the world. The objects about them have all their affections. Their eager purſuit after pleaſures, honors, riches, and eaſe, ſets death at a diſtance, and makes heaven not deſirable. Tell ſuch perſons, how uncertain life is; they don't care, they will run the riſque. Tell them, if they die in their ſins, what their eternal ſtate will be; they would not chooſe to be in everlaſting torments, but they will venture it, rather than not enjoy the pleaſures of ſin for a ſeaſon. What a deluſion are theſe perſons under! They believe that ſin will bring eternal miſery upon them, if not pardoned; and yet they live to-day in ſin, as if they were ſure they ſhould not be in hell before to-morrow.

morrow. And they have no ſort of evidence, that they ſhall be alive the next moment. Our time is in the hand of God, and he cuts it off when and how he pleaſes. Oh Sirs, if you have ears to hear, harken. Where will the courſe of life you are in end? Stop a moment, and conſider. Have you any ſin in your hearts, any ſin in your lives, which you cheriſh, and will not part with? What! will you ſay? I will keep it, its a bleſſed morſel, its a very heaven to me: I don't care if I go to hell for it. And dare you defy the vengeance of the Almighty; and with this thought return to the commiſſion of it? Suppoſe in the very act God ſhould require your ſoul, and death carry you that moment from ſinning to judgment. This has been. This may be again. And why not your caſe? If it ſhould —O what thought is that;—If it ſhould, what would you have to do throughout eternal ages, but wail, and weep, and gnaſh your teeth for having been ſo hardened through the deceitfulneſs of ſin, as never to prepare to meet God in judgment. May the Lord awaken you to a ſerious conſideration of theſe things, that you may flee from the wrath to come, and may be delivered by the tender mercies of our God from the power of darkneſs, and tranſlated into the kingdom of his dear Son.

The ſum of what hath been now delivered is this. God is gracious to thoſe whom he calls to

the knowledge of himſelf in ſhewing them mercy; and in keeping them throughout their lives as his precious jewels, and throughout their dying hours his love is with them, and never leaves them nor forſakes them. The teſtimonies of ſcripture and of the people of God are undoubted evidence of theſe truths, particularly the experience of our deceaſed brother. I have laid before you an account of God's dealing with his ſoul, from the time God was pleaſed to reveal his Son in him. Glory be to that rich ſovereign grace, which did ſo much for him and by him. Glory be to the conqueror of death, who ſhewed him ſuch abundant mercy on his dying bed. And Jeſus is ſtill the ſame: his promiſes, his grace, his power are the ſame yeſterday, to-day, and for ever. Whoſoever believeth in him ſhall never be confounded, never, never confounded, but in life ſhall be kept by his power through faith unto ſalvation, in death ſafe, in eternity bleſſed. Truſting then and believing in him, while we live, may we live unto the Lord, and when we die, may we die unto the Lord; ſo that whether we live or die, we may be the Lord's. Oh that this may be the happy caſe of all who hear me to-day, and may the Lord incline our hearts to aſk it of him in humble prayer, ſaying.

O thou God and Father of our Lord Jeſus Chriſt, hear us for his ſake, and give a bleſſing

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to the word now ſpoken. Make it the means of turning ſinners from the error of their ways. Convince them, by thy word and Spirit, of the danger of their being by nature children of wrath, and of their continuing in that ſtate. Teach them, gracious God, the number of their days, that they may apply their hearts unto wiſdom. And convince them of righteouſneſs, that they may ſee a perfect righteouſneſs in thy dear Son, and by faith truſt in it, and live upon it, bringing forth abundantly the fruits of it in their hearts and lives. Be merciful, we beſeech thee, O holy Father, to thoſe among us, who are ſeeking thy face, and deſiring to know thee as a reconciled God. O, give them that faith which worketh by love, and viſit them with thy ſalvation. Let them ſee the felicity of thy choſen, and rejoice in the gladneſs of thy people, and give thanks with thine inheritance. And make thine inheritance more thankful. May the partakers of thy precious love in all things be giving of thanks. May all that is within them bleſs thy holy name for thy free mercy, and may all that they have, and all that they are, be ſhewing forth the praiſe of the glory of thy grace. Keep them, O Lord our God, in an humble dependance upon thee. Carry them ſafe through the trials and difficulties of life, and give them power to hold on and perſevere unto the end,

that they may die in faith, and having happily finiſhed their courſe, may receive from thy free grace a never-fading crown of glory. Grant this, holy Father, for the ſake of thy beloved Son and our Saviour Jeſus Chriſt, to whom with thee and the eternal Spirit, three co-equal perſons in one Jehovah, be endleſs praiſe. Amen.

A DISCOURSE

UPON THE

SELF-EXISTENCE

OF

JESUS CHRIST.

Thus ſhalt thou ſay unto the Children of Iſrael, I AM hath ſent me unto you. Exod iii 14.

PREFACE.

SEVERAL perſons have earneſtly requeſted me to make the following diſcourſe public. When they heard it preached at St. George's, Hanover-ſquare, and at St. Dunſtan's in the Weſt, they ſaid, they found great benefit from it, and they have made me hope it may be as uſeful to others, as it was to them. I have therefore offered it to the public, ſuch as it is. The adorable Perſon, of whom it treats, will overlook its imperfections: he knows that it is the produce of a grateful heart, willing to make ſome return, how poor and ſmall ſoever, for the numerous, great, and ineſtimable bleſſings received from his hands. And if it ſhall pleaſe him to make this diſcourſe the means of ſtrengthening one believer, or of converting one unbeliever, may the glory be his. I deſire no greater honour than to be an humble inſtrument in his hands of magnifying and exalting Jeſus Chriſt, who is above

above all bleſſing and praiſe; for he is over all, God, bleſſed for ever. *Amen.*

Before the firſt edition of this diſcourſe was publiſhed, two anonymous authors were greatly offended at the bare title in the advertiſement, and they were exceedingly bitter in their invectives againſt it. Writers of no name deſerve no notice. I ſhall not think myſelf concerned to fight I know not who in the dark. But if any of the oppoſers of the ſelf-exiſtence of Jeſus Chriſt, will write againſt the proper preface in the communion ſervice for Trinity Sunday, and ſet his name to it, I hope there will be perſons found to defend it.

" It is very meet, right, and our boun-
" den duty, that we ſhould at all times,
" and in all places, give thanks unto thee,
" O Lord, almighty, everlaſting God:
" Who art one God, one Lord; not one
" only Perſon, but three Perſons in one
" Subſtance. For that which we believe
" of the glory of the Father, the ſame we
" believe of the Son, and of the Holy
" Ghoſt, without any DIFFERENCE or
" INEQUALITY." This is my belief, and upon this authority I build the following

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ing diſcourſe. If the church of England be miſtaken, then I am; but if ſhe be right in aſſerting, that there is no difference or inequality between the Perſons, then I am right in aſſerting that Jeſus Chriſt has, on good ſcripture grounds, the ſame ſelf-exiſtence with the Father without any difference or inequality.

Several editions of this diſcourſe have been printed ſince the year 1755. At preſent they are all ſold. And there being ſtill a demand for them; I have conſented to republiſh it, as my teſtimony for the eſſential glory of God the Saviour. When infidelity is not afraid openly to attack this fundamental truth, it becomes the worſhippers of our Lord to bring forth their ſtrong arguments. And there have not been wanting able champions in our day, and ſucceſsful, who, upon the footing of ſcripture, have completely anſwered all the infidel objections; ſo that the doctrine of the Trinity has been better eſtabliſhed by the late oppoſition, and the truth has greatly prevailed. The candid believer has been hereby confirmed in the practical knowledge of the doctrine, and

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in the experience by the Holy Ghoſt, what it is to enjoy fellowſhip with the Father and the Son. Upon theſe two grounds the truth ſtands perfectly eſtabliſhed, viz. ſcripture truth, and ſcripture experience: againſt which, he that ſitteth upon the throne has ſaid, and he has made his word good, "the gates of hell ſhall not "prevail."

While the ſcriptures are allowed to be of divine authority, and while they are found to be the power of God unto ſalvation, the church of England will be orthodox in her creeds and articles. So long will the doctrine of the Trinity be eſtabliſhed upon infallible evidence, and will be confirmed by ſure experience. They will be rooted and grounded in the truth, who know the Father's love as it is revealed in the Son, and ſhed abroad in the heart by the Holy Ghoſt.

Reader, may it be thy happy caſe to believe the truth, and to feel the power of what is written; "The grace of our "Lord Jeſus Chriſt, and the love of God, "and the communion of the Holy Ghoſt, "be with you all. *Amen.* 2 Cor. xiii. 14.

THE

SELF EXISTENCE

OF

JESUS CHRIST.

JOHN viii. 24.

I ſaid therefore unto you, that ye ſhall die in your ſins; for if ye believe not, that I AM, ye ſhall die in your ſins.

THIS is a very awakening ſcripture, and ought to rouſe up your particular attention. The doctrine here maintained is the ſelf-exiſtence of Jeſus Chriſt; which is not a mere ſpeculative point, it is not an indifferent thing, whether you believe it or not; but your eternal ſalvation is ſo much concerned in it, that if you do not believe it, you will die in your ſins, and will have every one of them to anſwer for at the tribunal of God. Is not this an intereſting ſubject? Is not every one of us nearly concerned in what is to befall us after death? And has not our Lord here forewarned us of what is to befall them, who deny his

his divinity? "They ſhall die in their ſins." And this he repeats twice in the text, the more ſtrongly to impreſs it upon their memories. And what is it then to die in their ſins? Is it a light trifling matter not worth your care and conſideration? To die in the midſt of the pollution of a ſinful life, to be taken away with all the guilt of it upon your heads, and to find, after death, no atonement, no Mediator, to protect you from the juſt indignation of the moſt holy God, who has declared that he is of purer eyes than to behold the leaſt iniquity—Is all this of no conſequence to you? Does not the danger come near enough to alarm even the moſt ſtupid and inſenſible ſinner? But yet this is not the worſt of dying in their ſins. It is the moſt ſtriking circumſtance to conſider to what a depth of miſery your pollution and guilt muſt ſink you. Sin and miſery are inſeparably connected, and none can deliver you from ſin, but he who came to take away the ſins of the world; and he cannot deliver you as man, he muſt be God, who can have merit ſufficient to take away ſin, therefore if you deny him to be God, your ſins remain, and miſery muſt be your portion—miſery, the greateſt you can ſuffer, in ſoul and body, among the condemned ſpirits in hell for ever and ever.

This is the meaning of dying in your ſins; and can there be any truth more affecting or any ſubject more intereſting? Does not the very

propoſing

propoſing it awaken your hopes and fears? Every one of you is concerned at the peril of his eternal happineſs to come to a point in this caſe, and to be determined; and therefore, men and brethren, let me intreat you to examine the matter ſtrictly and ſolemnly. The divinity of Jeſus Chriſt is the very foundation of the chriſtian religion. It is the firſt and principal article. The whole reſts upon it; even what is called the morality of the goſpel receives its obligation from his being the true God. If he was in any reſpect inferior to the Father, chriſtianity would be altogether the moſt ſtupid and abſurd ſyſtem of religion, and the moſt groſs piece of idolatry that was ever invented in the world; for the chriſtian church has always acknowledged Jeſus Chriſt to be God co-equal and co-eternal with the Father, and has offered prayers and praiſes unto him, and ſerved him with every act of religious worſhip: And the church of England has given him divine honour in the ſame full and ample manner, as he claimed it, John v. 23. "That all men "ſhould honour the Son even as they honour "the Father." Certainly it is neceſſary on all theſe accounts to examine this fundamental point: and let us then conſult the ſacred books upon it, and hear their judgment, and abide by their determination. And they ſpeak as full to the point as any unprejudiced perſon could deſire, and they have ſet the doctrine in ſo clear a

light, and it appears to me with ſuch ſtrong evidence, that I have no more doubt of Chriſt's ſelf-exiſtence, than I have of the plaineſt truth. And this perfect conviction (which I thank God I find in multitudes of other perſons) makes me wiſh, out of love to your ſouls, that every one of you was as perfectly convinced, leſt you ſhould die in your ſins; and if you can but deſire conviction, ye ſhall know of the doctrine whether it be of God. And may the adorable Jeſus, whoſe honour I am going to defend, now plead his own cauſe with you. May he ſend his Spirit into all your hearts, and convince you that he is God indeed, while I am ſpeaking upon the two propoſitions contained in the text.

Firſt, Jeſus Chriſt is the ſelf-exiſtent God.

Secondly, If ye believe it not, ye ſhall die in your ſins, "therefore I ſaid unto you, that ye "ſhall die in your ſins: for if ye believe not that "I AM, ye ſhall die in your ſins."

Firſt, The ſelf-exiſtence of Jeſus Chriſt is declared in theſe words, believe that I AM, that I have exiſtence in myſelf, and exiſt by a neceſſity of nature: For I made all things, and without me was not any thing made that is made. I am the Creator, they are my creatures. And the Creator muſt exiſt in a different manner from the creatures. All things are dependent upon me, and have only a derived exiſtence—they are, what I made them, and they continue,

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as long as I ſupport them. No creature ever came into life, without my power, and when I take away their breath, they die, and turn again to their duſt; ſo that they have only a dependent being, whereas my exiſtence is neceſſary and underived. I AM is my incommunicable name, and what it means is my incommunicable attribute.

Thus our bleſſed Saviour is the great and eternal I AM. He is Jehovah: for he exiſts in a different manner from all other beings and things, as the word Jehovah denotes. The chriſtian writers, as far as I know, are unanimous in their interpretation of this divine name; they all agree that it relates to the exiſtence of the divine eſſence, and is deſcriptive of that independent property, by which Jehovah has exiſtence in himſelf, whereas all other beings and things derive their exiſtence from him. And to this the very Jews aſſent, acknowledging that Jehovah ſignifies the eſſence which neceſſarily exiſts. This therefore is a ſettled point. Now our Saviour is frequently called Jehovah in the Old Teſtament, and thereby the ſelf-exiſtence of the divine nature is aſcribed to him. Thus the prophet Iſa. xliii. 11. "I, even I, am Jehovah, "and beſides me there is no Saviour." There was no Jeſus, no Saviour but Jehovah: therefore Jehovah and Jeſus are one. And again we read, chap. xlix. 26. "All fleſh ſhall know that I Je-

" hovah am thy Saviour and thy Redeemer, the " mighty one of Jacob." And the prophet Jeremy, l. 34. ſays, " Their Redeemer is ſtrong, " Jehovah of Hoſts is his name"—the name Jehovah belongs to the Redeemer; it is his incommunicable title. And ſince it is agreed on all hands, that Jehovah ſignifies the ſelf-exiſtent eſſence, conſequently Jeſus Chriſt is ſelf-exiſtent, for he is Jehovah. This argument is, I think, very clear and full, and the force of it may be thus ſummed up. Jehovah is ſelf-exiſtent, but Jeſus Chriſt is Jehovah, therefore he is ſelf-exiſtent.

In this ſenſe our Lord ſays in the text, If ye believe not that I AM, that Jehovah is in me of a truth, ye ſhall die in your ſins. I AM cannot relate to his created being: all the ſophiſtry of arianiſm and ſocinianiſm cannot wreſt the words to ſuch a ſenſe, becauſe the Jews could not but believe that he exiſted, when they heard him ſay, I AM; or if it was poſſible to diſbelieve it, yet it would not have been a capital crime, unleſs he had been ſomething more than a created being: therefore the very reaſon of the thing proves, that he claimed ſome manner of exiſtence different from human, and which it is abſolutely neceſſary for every man to believe, unleſs he would die in his ſins, and ſuffer the puniſhment due to them for ever. The tranſlators have done great injury to this ſcrip-

ture by inſerting the word, he, I AM he, which is not in the original, and by putting it in, they have deſtroyed both the ſenſe of the paſſage, and alſo the force of the argument: for I am he, ought to refer to ſomething ſaid; but it has no reference, no ſort of connection, either with what goes before or follows after. And therefore it is as abſurd to inſert the word here, as it would be in Exodus, where upon Moſes's enquiring for ſome deſcriptive name, by which the Iſraelites might know that the God of their fathers had ſent him to deliver them, "God ſaid "unto him, I AM THAT I AM, and thou "ſhalt ſay unto the children of Iſrael, I AM "hath ſent me unto you." Would it not be abominable nonſenſe to read the words, I am he that I am he, and I am he hath ſent me unto you? The learned world, Chriſtians and Jews, would not allow of this glaring abſurdity; for they have allowed that this paſſage in Exodus is expreſſive of the ſelf-exiſtence of the Deity. I AM denotes the neceſſary manner in which he exiſts, and ſince this is the meaning of it in one part of ſcripture, certainly it muſt mean the ſame thing in every part of ſcripture, eſpecially when it is uſed by that Perſon, who claimed to himſelf all the attributes of divinity: and therefore the meaning of the expreſſion, if there was any obſcurity in the uſage of it in the New Teſtament, may be clearly aſcertained from its uſage in the Old.

Old. When God ſent Moſes to the Iſraelites, with this divine name I AM, and when Chriſt, who never ſcrupled to call himſelf God, aſſumed the ſame name I AM, certainly the ſame words ſpoken on the ſame ſubject muſt convey the ſame idea of ſelf-exiſtence, and whoever is ſelf-exiſtent is the true God, but Chriſt is ſelf-exiſtent, therefore he is the true God.

When the Arians and Socinians are preſſed hard with ſcripture arguments, they will allow Chriſt to be God in ſome limited and reſtrained ſenſe of the word; but they cannot bear to hear of his ſelf-exiſtence, becauſe this makes him equal with the Father, which they deny: for it ſeems an inſuperable difficulty to them, that he, whom the ſcripture calls a Son, ſhould have the ſame ſelf-exiſtence with the Father. This is a ſtanding objection with them, and with every other ſpecies of infidels, but this objection upon the true ſtate of the caſe vaniſhes at once: for it is founded upon a very groſs miſtake, both of the nature of the doctrine, and alſo of the ſcripture explanation of it.

The nature of the doctrine is this. In the unity of the divine eſſence there are Three Perſons equal in all perfections and attributes, ſo that none is before or after other, none is greater or leſs than another, but the glory is equal, the majeſty co-eternal. The Trinity in unity is thus expreſſed in ſcripture, 1 John v. 7. "There are

"Three

" Three that bear record in heaven, the Father, " the Word, and the Holy Ghoſt, and theſe " Three are One." " One, ſays the unbeliever, how can that be? How can three be one? that's a contradiction." If it be, it is a contradiction of his own making: for unleſs they be Three in the ſame reſpect as they are One, which opinion could never be maintained by any man in his ſenſes, then he muſt take the contradiction upon himſelf; and there may be, for any thing he knows to the contrary, Three Perſons in one eſſence, unleſs he can prove that the unity of the eſſence abſolutely excludes perſonality. But before we can allow him this, he muſt firſt give us a plain account of the manner of the exiſtence of the divine eſſence, and muſt demonſtrate that it cannot admit of any perſons in it; which he cannot poſſibly demonſtrate by the light of nature. The moſt acute and enlightened genius is not equal to the ſubject. It is as far above his capacity, as the heavens are above the earth. Let him ſoar aloft upon the ſtrongeſt pinions of moral reaſoning, and try to meaſure infinity with the longeſt chain of metaphyſical argument, yet when he came down from his towering flight, he could give us no freſh intelligence concerning the divine exiſtence. The mode and manner of it would be ſtill unknown. We know that there is an immortal ſpirit united to the body; but does any philoſopher pretend to determine

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the mode of the exiſtence of this created ſpirit? What idea can he form of it? Whence does he borrow this idea? Or in what kind of language will he communicate it unto another? If he be not clear in this more eaſy point, how can he form an idea of the mode of the exiſtence of Jehovah? Can he determine how an infinite ſpiritual eſſence exiſts? What idea has he of the manner of the exiſtence of an eſſence, which was from eternity, and which was the firſt cauſe of all other beings? When unbelievers will write upon this ſubject, and ſettle the mode of exiſtence of an uncreated eſſence, then they may ſpeak with ſome certainty upon it. But while they are forced to confeſs that they know not the mode of the divine exiſtence, and yet maintain that Jehovah cannot exiſt but in one Perſon, is it not evident that their conduct is inconſiſtent? For the perſonality is founded on the manner in which the eſſence exiſts; this they do not pretend to determine, and yet they deny the perſonality of the eſſence, and venture their eternity upon it. Is not this conduct abſurd and irrational? And will you then ever liſten to what unbelievers may aſſert concerning the manner of the divine exiſtence? For they are indeed abſolutely ignorant of it, and you may be aſſured of their ignorance, if you only aſk them to account for the manner of the exiſtence of a created ſpirit. And when they give up this point, which they muſt,

muſt, then urge this queſtion to them, How can you pretend to account for the manner of the exiſtence of an infinite uncreated Spirit, after you have owned that you cannot account for the manner of the exiſtence of a finite created ſpirit? Even to pretend to it is a moſt glaring abſurdity; and therefore we may conclude, upon the footing of ſound reaſoning, that there may be three Perſons in the unity of the divine eſſence; and the ſcripture poſitively maintains there are Three, the Father, the Son, and the Holy Spirit, and theſe Three are One. And

If nothing remain for the infidel to object to the ſtate of the doctrine, what can he offer againſt the ſcripture explanation of it? There can be no difficulty but what ariſes from the names of the divine Perſons, Father, Son, and Holy Spirit, and theſe have been a great handle of objection, and are ſtill with unbelievers, who are ſo blinded with their vices, that they know nothing of the true ſenſe and meaning of ſcripture, but only look into it for matter of cavil: they ſuppoſe, with ignorance common to infidelity, that theſe names were to give us ideas of the manner in which the Perſons exiſt in the eſſence, but the ſcripture had a quite different view in uſing them. The ever-bleſſed Trinity took the names of Father, Son, and Holy Spirit, not to deſcribe in what manner they exiſt as divine Perſons, but in what manner the divine

Perſons

Perſons have acted for us men and for our ſalvation. Theſe names were to give us ideas of the diſtinct offices, which the Trinity had agreed to ſuſtain in the œconomy of our redemption. The ſcripture informs us, St. Paul frequently, Eph. i. 4. ch. iii. 11. 2 Tim. i. 9. Tit. i. 2. &c. and 1 Pet. i. 20. that the covenant of grace was made before the world, and the gracious plan of man's ſalvation was ſettled before he had his being. According to the plan of this covenant, one of the divine Perſons agreed to demand infinite ſatisfaction for ſin, when mankind ſhould offend, and to be the Father of the human nature of Jeſus Chriſt, and our Father through him; and therefore he is called God the Father, not to deſcribe his nature, but his office. Another of the divine Perſons covenanted to become a Son, to take our nature upon him, and in it to pay the infinite ſatisfaction for ſin, and therefore he is called Son, Son of God, and ſuch like names, not to deſcribe his divine nature, but his divine office. Another of the divine Perſons covenanted to make the infinite ſatisfaction of the Son of God effectual, by inſpiring the ſpirits of men, and diſpoſing them to receive it, and therefore he is called the Holy Inſpirer, or Holy Spirit, and the Spirit of God, not to deſcribe his divine nature, but his divine office. The term Father, Son, and Holy Spirit, are terms of œconomy, and are accordingly uſed in ſcripture, to deſcribe the

diſtinct

diſtinct parts, which the ever-bleſſed and adorable Trinity ſuſtained in our redemption.

I wiſh it was in my power to explain the ſcripture doctrine in ſuch words, as you may all eaſily underſtand. The doctrine of the Trinity is the moſt neceſſary article of the chriſtian religion, and we cannot take one ſafe ſtep in the way to heaven without being clear in it. And ſince it is the very foundation of your faith, I therefore intreat your more particular attention, while I am conſidering it. The ſcripture makes no difference between the divine Perſons, except what is made by the diſtinct offices, which they ſuſtain in the covenant of grace. The Perſons are each equal in every perfection and attribute; none is before or after other, none is greater or leſs than another; but the whole Three Perſons are co-eternal together and co-equal. And conſequently Chriſt, who was from eternity co-equal with the Father, did not make himſelf inferior, becauſe he covenanted to become a Son, nor did the Holy Spirit, who was from eternity co-equal with the Father and the Son, make himſelf inferior, becauſe he covenanted to make the ſpirits of men holy by his grace and influence. Son and Holy Spirit are names of office, and the names of their offices certainly cannot leſſen the dignity of their nature, but ſhould rather exalt them in our eyes, for whoſe ſalvation they condeſcended to ſuſtain theſe offices. Our bleſſed

Lord was Jehovah, when he covenanted to be made flesh, and to become a Son; and the very nature and terms of the covenant prove, that at the making of it he must have been a Person of the self-existent essence, because he had thereby such offices committed to him, as none but the true God was able to sustain. The whole œconomy and government of the world, from the time of its creation to the final dissolution, was put into his hands; and therefore the scripture expressly assures us, that he created it, that he governs it by his providence, that he redeemed his people by his blood, and that he is to come again at the last day, in all his glory to judge it. And he, who was almighty to create all things, who was all-wise to govern all things, who had infinite merit to redeem his body the church, and who is to be God the Judge of all at the last great day, certainly this almighty, this all-wise, this all-meritorious, and divine Judge, must be self-existent. And being possessed of these offices, he might truly say, I AM; because he could not but have necessary existence in himself, who was the first Cause, and who gave existence to every other being and thing.

What has been said in defence of the first proposition in the text may be summed up with this argument. The divine essence is self-existent; therefore the persons in the essence are also self-existent; but Jesus Christ is one of the persons

in

in the eſſence, for he is frequently called Jehovah in the Old Teſtament, and the New declares, that he and the Father are one; conſequently he is ſelf-exiſtent; from whence I raiſe this ſyllogiſm. Whoever is ſelf-exiſtent is the true God, but Jeſus Chriſt is ſelf-exiſtent, therefore he is the true God. This is a plain argument, and is ſo evident upon ſcripture principles, that I defy all the Arians and Socinians in the world to anſwer it; for it ſeems as certain that Jeſus Chriſt is a perſon of the ſelf-exiſtent eſſence, as that there is a ſelf-exiſtent eſſence. Chriſt is the great and eternal I AM, true and very God, equal in all things with the Father and the Holy Spirit, as touching his Godhead; and therefore to the holy bleſſed and glorious Trinity, we aſcribe equal dominion, and honour, and worſhip, now and for ever, according to the doctrine of the ſcripture, and the conſtant practice of the chriſtian church. And

Let no perſon think, that this is a ſpeculative point. It is not an indifferent thing, whether you receive it or not; but your eternal ſtate depends upon it, you muſt receive it, or periſh for ever; for whoſoever diſbelieves it ſhall be damned. This may ſound very harſh in the ears of free and candid diſquiſitors, but I really cannot ſoften it. I am not fond of thundering out damnation any more than men in theſe moderate times may be of hearing it, and you know that I very ſeldom have the

word

word in my mouth; but there is certainly ſuch a thing as damnation, and the Almighty has threatened to inflict it upon the deniers of Chriſt's divinity, and let men make ever ſo light of it, he will infallibly inflict it; and therefore I muſt again admoniſh you, that whoever does not believe Jeſus Chriſt to be ſelf-exiſtent, and thereby equal to the Father, ſhall be damned. And does not the text declare the ſame thing? "They "ſhall die in their ſins," and this is ſo far from being any thing ſhort of damnation, that dying in ſin is the very loweſt ſtate of infernal miſery, as I am to prove under the

Second propoſition. "If ye believe not that "I AM, ſays Chriſt, ye ſhall die in your ſins." Dying in ſin is a clear expreſſion, whoſe meaning cannot eaſily be miſtaken. It denotes the moſt dreadful ſtate of departing ſinners, who have no mediator or atonement in the world of ſpirits to which they are going, but they leave this world with all the pollution and guilt of their crimes upon the ſoul; and when they appear before the tribunal of infinite juſtice, the horrid deformity and wickedneſs of them will then be manifeſt; they will then have no robe to cover the offenſive and nauſeous leproſy of their impurities; their abominable filthineſs will then break out, and how can the moſt holy and pure God look with delight upon thoſe loathſome lepers? He declares he cannot. He is of purer

eyes

eyes than to behold the leaſt iniquity. He cannot behold them; and therefore they muſt be ſhut out of his preſence, as the lepers were ſhut out of the camp; and ſince they never can be made clean, they muſt be ſhut out for ever. Nothing can purge the conſcience from ſin, but that offering which perfecteth for ever. This alone cleanſeth us from all ſin; but this unbelievers reject, therefore their ſin remaineth. They muſt anſwer for it at the bar of juſtice, and whatever puniſhment it deſerves they muſt ſuffer it in ſoul and body, and if there be truth in God, their puniſhment be eternal. Theſe are his own words, at which one might reaſonably think the heart of the moſt obdurate infidel would tremble. Iſa. xxxiii. 13, 14. "Hear ye that are far off, "what I have done, and ye that are near ac- "knowledge my might. The ſinners in Zion "are afraid, fearfulneſs hath ſurpriſed the hypo- "crites; who among us ſhall dwell with the "devouring fire? Who among us ſhall dwell "with everlaſting burnings?" Who ſhall? Certainly they who die in their ſins. Sin firſt kindled theſe flames of hell, and ſinners muſt endure them. And the chief of ſinners, the Arians and Socinians, muſt dwell with the devouring fire, and with everlaſting burnings.

I have ſeen the deniers of Chriſt's divinity very warm and angry at this ſtate of the caſe, and have heard them complain loudly of our want of charity.

charity. They do not love to be told of hell torments, and they think it very hard, that they ſhould be ſent to hell for a ſpeculative point, (as they ſoftly term rejecting Chriſt's ſelf-exiſtence) quite an harmleſs opinion with them, a mere ſubject of debate and free enquiry. It may ſeem very light to them, but it is in fact of the ſame conſequence as denying the being of God; and if they will make their free enquiries and debates about it, and after enquiring and debating, reject it, they ſhould remember, that they do this at the peril of their lives. Denying Chriſt to be ſelf-exiſtent is not a ſmall crime, it is the greateſt that a man can commit; for what is it to deny the king's title to the crown? Is it not high treaſon? And what is it then to deny the Godhead of the bleſſed and only Potentate, the King of kings, and Lord of lords? Is not this high treaſon againſt the ſupreme Majeſty of heaven? And when unbelievers deny the Godhead of Jeſus Chriſt, try to rob him of his ſelf-exiſtence, erect ſocieties on purpoſe to ſtab him with their inſolent blaſphemies, and would puſh him out of his eternal throne, and then endeavour what in them lies, to ſtrip him of his divine glory, degrading and ſinking him down into a mere creature, and trampling under foot, as if he were but droſs and dung, the moſt adorable God of heaven and earth; What will you call theſe offences? Are they not over-acts of open rebellion

rebellion and of high treaſon? And if the leaſt of theſe againſt an earthly king would render the offenders unnatural rebels and worthy of death, muſt not the crimes increaſe in proportion to the infinite dignity of the king, againſt whom they are committed? High treaſon againſt the Godhead of Jeſus Chriſt, how muchſoever unbelievers may try to palliate it, is certainly an infinite crime, and if God be true, it will meet with an infinite puniſhment; for if ye believe not that I AM, ſays the ſelf-exiſtent God himſelf, ye ſhall die in your ſins, and theſe unatoned for ſhall not only exclude you from the glories of heaven, but ſhall alſo juſtly ſentence you to the endleſs torments of hell.

And this method of proceeding againſt the deniers of Chriſt's ſelf-exiſtence is not, as they would inſinuate, harſh, and rigorous, but is founded in truth and equity; becauſe every man is a ſinner, and guilty in the ſight of God, not only by actual, but alſo by original tranſgreſſion, "by the offence of one, judgment "came upon all men to condemnation," and therefore all men being under ſentence of condemnation, want an atonement for their ſins. This atonement is required by, and is to be made to, infinite juſtice, and whoever makes it muſt be an infinite Perſon, capable of doing an infinitely meritorious act; ſo that he cannot be any thing leſs than a Perſon of the ſelf-exiſtent eſſence. If he were a creature of ever ſo great

dignity, the very higheſt in the rank of beings, yet as he is but a creature, he could do no action which could merit for another, much leſs which could have infinite merit; conſequently he could make no atonement to infinite juſtice, and therefore unleſs Chriſt be ſelf-exiſtent, we muſt all die in our ſins, and anſwer for them before the tribunal of God: and the juſt wages of ſin is death, death of the body to this world, and death both of body and ſoul from God and his glory in the next world, for ever and ever. And this is indeed the melancholy caſe of every infidel. He denies the virtue of Chriſt's merits to atone as God, and of courſe he can have no atonement; for nothing leſs than an infinite Being can make an infinite atonement; and the infidel without ſuch an atonement muſt be under the guilt both of original and actual tranſgreſſion. He has no ſacrifice, no atonement to propitiate the juſtice of God the Father, by whom a firm and ſure decree has been in this caſe made and provided, that "without ſhed-"ding of blood there is no remiſſion:" But he rejects the merits of the blood of the Lamb of God, which has been ſhed for ſin, and which alone can take away the ſins of the world; for which reaſon there is no remiſſion for him, but he dies in his ſins, with all the pollution and the guilt of them upon his conſcience, and when he appears at the bar of juſtice, he will find his Judge a jealous God, and a conſuming fire. And how

how will he then be able to protect himself from the wrath of the Almighty? Offended Omnipotence he cannot escape, he cannot resist, and who can say what a degree of misery offended Omnipotence will inflict? Oh it is a dreadful thing, beyond imagination dreadful, to fall into the hands of the living God! and whoever rejects the divine merits of Christ's atonement, will feel his everlasting displeasure: for after rejecting them "there remaineth no more sacrifice for sins, but a "certain fearful looking for of judgment and fiery "indignation, which shall devour the adversaries. "And if he who despised Moses's law died "without mercy, under two or three witnesses: "of how much sorer punishment, suppose ye, shall "he be thought worthy, who hath trodden under "foot the Son of God"—hath trodden under foot his divinity (as all infidels do), hath trampled, and even stamped upon the glory of the self-existent God, as if he was something baser than a worm, "and hath counted the blood of the co-"venant, wherewith he was sanctified, an unholy "thing, and hath done despite unto the Spirit of "grace."—Doing despite unto the Spirit of grace is the last stage of infidelity, and may the almighty God keep every one of you from it, lest you should die in your sins and perish for ever.

I chose to finish the second proposition in the text with these striking words of St. Paul, (Heb. x. 26, 27, &c.) because they are clear and

full to the point, and expreſsly declare the judgment and fiery indignation, which every one will meet with who treads under foot the Son of God. Let the infidel conſider, whether he does not tread him under his feet, when he ridicules the almighty Creator of the world, and with treaſon blacker than ever was hatched in hell, tries to rob the eternal God of his divinity. Does not he account the blood of the covenant an unholy thing, who ſets no value upon the moſt precious blood of the Lamb of God? And muſt not he die in his ſins, and riſe from the dead in his ſins, and appear in his ſins at the laſt great day, and go with his ſins to the place of eternal puniſhment, who contrary to God's decree has reſolved to put his trial upon this iſſue, that without ſhedding of blood there may be remiſſion? Before any remiſſion can be obtained, there muſt not only be blood ſhed, but alſo blood of an infinite value, and there cannot be infinite value in any ſacrifice, except in the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot. The merits of this unblemiſhed and ſpotleſs Lamb the infidels deny, whereby they reject the only method which God has appointed for the remiſſion of ſins. This crime approaches ſo very near to doing deſpite to the Spirit of grace, and to grieving and quenching him, that my heart mourns for theſe deluded men, and I cannot but wiſh they were as much concerned

concerned for their own ſalvation, as I am for them. I ſee their guilt, to which they are blind. I ſee their danger againſt which they ſhut their own eyes. I behold them ready to die in their ſins, and the pit of deſtruction open to receive them, they are on the very precipice, and in a moment may fall into hell. My dear fellow-creatures, would to God I could call you fellow-chriſtians, if you have any love left for your immortal ſouls, ſtop and conſider. Pray God to open your eyes, that you may ſee your danger. O! ſee how near you are to the pit! If you take one ſtep more, you may periſh for ever. And why will you chooſe eternal miſery? I call upon and intreat you, while there is yet a poſſibility of eſcaping it, to awaken your hopes and fears: if it be given you to throw down your arms and ſubmit, ſtill you may find mercy. For he is gracious and full of compaſſion. He has gifts for men, even for the rebellious. He can give the Spirit of wiſdom in the knowledge of himſelf. Aſk, ſeek, and you ſhall find faith and repentance from his ſovereign grace. With him is plenteous redemption. O that you may from your own experience acknowledge him to be a God almighty to pardon. And if none of theſe motives prevail with you to open your eyes, may he, who commanded the light to ſhine out of darkneſs, ſhine into your hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.

And

And now having gone through the argument, I intreat you, my brethren, to give me your favourable attention, while I am endeavouring to make ſome improvement of what has been ſaid, and to bring it home with power and conviction to your hearts. The ſcripture which we have been conſidering is moſt awful and ſolemn, and holds out to us a doctrine of eternal importance, viz. that we muſt die in our ſins, unleſs we believe the ſelf-exiſtence of Jeſus Chriſt. This doctrine I divided into two propoſitions; under the firſt it was propoſed to prove that Jeſus Chriſt is a perſon of the ſelf-exiſtent eſſence, from whence it followed, ſecondly, that every one muſt die in his ſins, unleſs he believes Chriſt's ſelf-exiſtence. And if ſcripture and fair argument could prevail againſt men's prejudices and ſins, theſe two propoſitions would appear as evident as the ſun at noon-day. Indeed they do appear with complete evidence to every true chriſtian; and I openly declare, that I am as fully convinced of the ſelf-exiſtence of Jeſus Chriſt, as I am of any matter of fact, and therefore with this full conviction upon my mind, it was incumbent upon me to ſpeak with great openneſs and freedom to thoſe perſons, if there be any of them among you, who deny the ſelf-exiſtence of Jeſus Chriſt. And I hope he will ſecond my intreaties with his grace, and accompany them with his divine bleſſing, while I am calling upon you

once

once more to conſider and to weigh impartially the arguments which have been now laid before you. They contain a very ſmall part of the evidence for our Lord's divinity. The ſcripture has offered us ſeveral proofs, which have not been at preſent touched upon; but I hope enough has been ſaid to convince you, if your minds lay open to conviction. The great infidel objection againſt Chriſt's ſelf-exiſtence is taken from the unity of the divine eſſence; this unity we allow, for it is written, Deut. vi. 4, "The "Lord our God is one Lord, Jehovah our Aleim "is one Jehovah;" but then we maintain that the unity of the eſſence cannot exclude perſonality, unleſs it could be demonſtrated, that the manner in which the eſſence exiſts will not admit of any perſons in it. But this you cannot demonſtrate. It is impoſſible to demonſtrate it; becauſe you do not know the manner of the exiſtence of any ſpiritual being, and conſequently it is impoſſible for you to demonſtrate, that the ſcripture account of perſonality is falſe, and yet at the peril of your eternal ſalvation you will venture to deny what it is impoſſible you ſhould diſprove. Do you not ſee what an inconſiſtent and abſurd part you herein act? Do you not openly fight againſt reaſon, as well as againſt ſcripture and your own happineſs? You have not the ſhadow of an argument againſt Chriſt's divinity, and yet you are not afraid to com-

mit high treaſon againſt his ſupreme Majeſty who is almighty to puniſh. Why, my brethren, will you fight againſt the Almighty? Rebel no longer, throw down your arms, ſubmit to Jeſus, proſtrate yourſelves before him, and acknowledge him to be the ſelf-exiſtent God. And

Let it be no hindrance to your owning his divinity, that the ſcripture calls him a Son, Son of God, Son of man, &c. for Son is a name of office, and not of nature; it is not to give you an idea of the manner of his divine exiſtence, but of the nature of his divine actions. He was the true ſelf-exiſtent God; he was Jehovah from eternity, but he took the name of Son, when he covenanted to become a Son, and to be made fleſh for us and for our ſalvation; ſo that it is a name of œconomy, deſcriptive not of his nature, but of his office. This is the ſcripture doctrine. And there is not one infidel objection againſt the ſelf-exiſtence of Jeſus Chriſt, but what may be eaſily ſolved upon this ſtate of the caſe. I intreat you therefore to examine it carefully, and if you will give it a fair hearing, laying all prejudice aſide, you will not be able to reſiſt the force and evidence of it.

But if you will ſhut your hearts againſt conviction, rooted and grounded ſo deeply and ſtrongly in infidelity, that no arguments can move you, yet if ſcripture has loſt its influence,

will

will not ſelf love make ſome impreſſion upon you? When the danger draws near, and your own ſouls are ready to periſh, certainly you ought then to begin to be concerned for your own welfare. And does not the danger come near enough to ſtrike your fears, when you are dying in your ſins? when you are guilty of a crime, the certain conſequence of which (unrepented of) is everlaſting miſery? And if Jeſus Chriſt be not your God, you will have no atonement, no Mediator after death, but muſt anſwer for every ſin, which you have committed, at the bar of infinite juſtice, and you may read your ſentence among the records of infallible truth—"The unbelieving ſhall have their part in the "lake which burneth with fire and brimſtone: "which is the ſecond death," (Rev. xxi. 8.) This ſcripture will as ſurely be fulfilled, as God is true; and he will be almighty to fulfil it in your deſtruction: for are you not unbelieving? Do you not diſbelieve the firſt article of the chriſtian faith? And why then ſhould you hope to eſcape the puniſhment here threatened to unbelief? You have no reaſonable hope. God, who cannot lie, muſt execute his threatenings. And do you think it prudent and ſafe to make the trial, whether he be a God of truth? if you believe not, yet he abideth faithful. If you deny him, he alſo will deny you. And when he diſowns you for his, juſtice muſt ſeize you and deliver

liver you over to the tormentors, that this ſcripture may be fulfilled in your puniſhment. Oh! my brethren, if your ſouls be dear and precious in your own eyes, do not chooſe hell torments? Why will you die in your ſins, and go deliberately into the lake, that burneth with fire and brimſtone for ever? Might not one infer from your conduct, that you were in love with hell? For you cannot prove that Jeſus Chriſt is not God. It is impoſſible to prove it; and why then will ye deny his divinity, and with overt-acts of high treaſon attempt to rob him of his eſſential glory? Why will you act ſuch an abſurd, ſuch a wicked part, and deſtroy yourſelves?

If I have not been able to offer any thing ſufficient to awaken and convince you, I have therefore more reaſon, in the laſt place, to pray for you. And I am ſure all believers will join heartily with me in prayer to God for your converſion. We cannot but mourn over your preſent guilt, and your approaching ruin, and pour out our requeſts before the throne of grace for you, becauſe we are aſſured, that you have departed from the living God. And let us now, my chriſtian brethren, conclude, as we always begin, with looking up to God for his bleſſing, that our labours may not be in vain in the Lord.

O moſt

O moſt adorable Jeſus, our Almighty God and Saviour, who haſt declared, that unleſs ye believe that I AM, ye ſhall die in your ſins, we bleſs and praiſe thee for giving us grace to believe in thy ſelf-exiſtence. Keep us, we beſeech thee, ſtedfaſt in this faith, and grant that it may not dwell in our heads, and reſt there as a ſpeculative point of ſcience, but enable it to operate upon our hearts, and reſt there to produce in us all thy ſweet and heavenly tempers, making us holy as thou art holy. And, O Lord be pleaſed to awaken and convert all the deniers of thy divinity, and convince them that thou art a God indeed, by the happy work of thy good Spirit upon their hearts, turning them from the error of their ways, and bringing every one of them into thy flock, that we may become one fold under one Shepherd; and may with one heart and voice give thanks and praiſe to the Father, Son, and Holy Ghoſt, the holy, bleſſed, and glorious Trinity; to whom be equal honour and worſhip, and dominion, now and for ever. *Amen.*

The four following SERMONS, *never before published, were found in Manuscript among the Papers of the Rev. Mr.* ROMAINE; *the Occasions on which they were preached are not known.*

SERMON I.

PSALM lxxxvii. 7.

All my ſprings are in thee.

WE are called upon, at this time, to celebrate the birth day of Jehovah Jeſus—God manifeſt in the fleſh—A day which the Lord hath made famous for ever. Big with miracles: big with bleſſings. It was the great purpoſe of the covenant of the eternal Three, that one of the divine perſons ſhould be made man, and that thereby every perfection of the Godhead ſhould ſhine forth in its full glory for evermore. When it was proclaimed in heaven, "Let all the "angels of God worſhip him," the elect angels bowed with thankful hearts to the infinite condeſcenſion of Immanuel. They bleſſed and worſhipped him for humbling himſelf to be made man: and when in the fulneſs of time he was born of a woman, then the whole multitude of the heavenly hoſt came down to keep his birth-day, praiſing God, and ſaying, "Glory be to "God in the higheſt, peace upon earth, and "good will towards men." Such was the angels

gels hymn. So ſweetly did they ſing their God and ours. O that we may find ſome of the ſame ſweetneſs and melody in our ſouls! May we ſo meditate upon the birth of our deareſt Lord, that our faith may be exerciſed upon it, and we may enjoy its rich bleſſings in our hearts, and in our lives.

And to this end I have choſen an hymn, compoſed upon this joyful occaſion. The Pſalmiſt is led in Spirit to ſee the future birth of Jehovah, and he is raviſhed with the happy proſpect. We read of many kings who deſired to ſee God incarnate. David was one of the many. He ſaw it by faith, and was glad. His ſoul was in raptures within him, and he ſpeaks of the coming of God in the fleſh, juſt as Zacharias did when he had him in his arms. They both had him dwelling in their hearts, and that made them ſpeak with their mouths with ſo much affection. Zacharias had lived to a bleſſed time. He ſaw the Lord Chriſt, and took him up in his arms. He wanted to ſee nothing more upon earth—"Now, Lord, letteſt thou thy ſervant depart in "peace: for mine eyes have ſeen thy ſalvation." David ſaw the ſame with the eyes of his faith, and experienced that all his ſprings of grace and glory were in the incarnate God. In him, as the fountain-head, the infinite ocean of life and comfort, and from him flow the ſtreams—all of them—whatever can do any good to a poor ſin-

ner in time or in eternity, it is all in and from God manifeſt in the fleſh. All my freſh ſprings are in thee. Bleſſings on his dear love, that he has enabled one to believe this, and in a meaſure to enjoy it. O may your ſouls bleſs him, together with mine, and may a freſh ſpring of his grace flow into your hearts, to increaſe your faith and your enjoyment of his precious ſalvation, while I am,

Firſt, Endeavouring to open the meaning of the pſalmiſt's words, and then,

Secondly, To bring the doctrine, which they contain, into practice and experience.

1. A ſhort view of the pſalm will be the beſt way to come at the meaning of our text. The ſubject is the birth of Jeſus, from which bleſſings are derived to his people---great---numberleſs---everlaſting bleſſings. The title prefixed, is,

" A pſalm to be ſung by the ſons of Korah," i. e. of fallen man. Korah ſignifies the ſtate in which trees are during winter, when ſtript of their verdure and fruit. In the ſame ſenſe it is uſed for the bald head, when age or ſickneſs have deprived it of its glory, and left it without hair. This is a lively deſcription of fallen man. He has loſt his priſtine beauty and fruitfulneſs. When he left God, and turned to his own ways, he became like the trees of the field in winter, from which the genial warmth of the ſun is withdrawn, or like the head, which by the abating

of the natural heat and vigor, is left naked and bald. But being brought to a right ſenſe of this, and finding himſelf ſtript of all the glory which the firſt Adam had in paradiſe, he has been led to ſeek the reſtoration of his nature, and has obtained of the ſecond Adam, the Lord from heaven, a much better ſtate than he had loſt. Every ſuch perſon is entitled to ſing this ſacred hymn, and he is called upon to do it. The name of the perſon, whom he is to celebrate, is not mentioned at firſt, but is ſoon diſcovered by the character given of him.

V. 1. " He ſhall have his foundation upon the " holy mountains."---He ſhall be built up, and his feet ſhall ſtand upon mount Sion. The temple, which was founded there, was the type of his humanity. An infallible expoſitor has ſo explained it. " Deſtroy this temple," ſays Chriſt, " and in three days I will build it up." " But this," St. John declares, " he ſpake of " the temple of his body." It was as certain he would have a body prepared for him, as the temple had a foundation upon Mount Sion, and he would infallibly appear to fulfill every thing there typified of him, by which means his Father would become the Father of all his people, as it follows.

V. 2. " Jehovah loveth the gates of Sion " more than all the dwellings of Jacob."---He loveth Sion for the ſake of Sion's king, the Son of

of his love, who was there to appear. The Redeemer ſhall come to Sion. And of his coming, of what he was to be, and to do, and to ſuffer, the temple and its ſervices were inſtituted ſigns and types. On his holy hill he had placed his ſanctuary: there was his viſible preſence in the holy of holies: and there God had determined, in very deed, to dwell with men on the earth. For theſe reaſons he had marked out Sion with his ſpecial love, and had ſtiled her the city of God.

V. 3. " Glorious things are ſpoken of thee, " O city of God. Selah."---The church is called the city of God long before, and long ſince, the congregation of faithful people worſhipped upon Mount Sion. We read of Abraham, and the other heirs of promiſe, that they looked for a city which hath foundations, whoſe builder and maker was God. And St. Paul ſpeaks of the church of Chriſt in the very ſame terms uſed in this pſalm. " Ye are come," ſays he, " to be- " lievers, to Mount Sion, to the city of the liv- " ing God, to the heavenly Jeruſalem, to the " general aſſembly and church of the firſt born, " whoſe names are written in heaven." The city of God then is this one true church; part of the congregation is triumphant; part militant here on earth; part not yet brought into being; but all the parts make up the whole. They were all given by the Father to the Son. The Son ac-

cepted them, and wrote all their names in his book, and for them he lived and died. The Holy Spirit in due time calls them effectually, and brings them by believing the Son's ſalvation, to enjoy the Father's love in time, and to ſhew forth the praiſes of Father, Son, and Spirit, in the City of our God, for evermore, Selah: exalt him, take notice that ye exalt him for this; and remember, whatever glorious things are ſpoken of the church, all the glory muſt be aſcribed to its head and king---God over all, bleſſed for ever. Bleſſings on him that he has a church. Eternal bleſſings will be his for gathering his church out of all nations: for ſo it follows in his own words.

V. 4. "I will cauſe it to be remembered by "them who ſhall know me in Rahab and Ba- "bylon; behold Philiſtia, and Tyre, the people "of Ethiopia: this name was born."---The name is the ſame as the word, who was made fleſh, God incarnate, and who will have a people in all theſe lands. They ſhall know him, and he will make them remember, that Jehovah was manifeſt in the fleſh for them. He was born indeed in Judea. There they ſaw his glory; but he was alſo a light to lighten the Gentiles. His church, before he was born, his church, ſince he was born, has an equal right to his nativity. Rahab and Babylon, Philiſtia and Tyre, the people of Ethiopia, and the people of England, can

ſay, " The name born in Judea is our Saviour, " and our God," and we rejoice with all the friends of Sion, that he was born there.

V. 5. " And of Sion it ſhall be ſaid, a per- " ſon and a perſon," God and man, " ſhall be " born in her, and he himſelf, the Moſt High, " ſhall perfectly eſtabliſh her."---O what a glorious ſubject of praiſe is here! The name born is wonderful. He has two natures in him. Perfect God, and perfect man, in one Chriſt. He was born in Sion, in the Jewiſh church, and therefore born that being man, he might live and die for man, and being alſo the Moſt High God, he might give infinite value and dignity to his life and death. What mercies are theſe! Who can tell the number, or the greatneſs of them! God incarnate---born to ſave, to ſave ſinners---the worſt and vileſt---to work out ſalvation perfectly, and then perfectly to apply it: and that nothing might be wanting for their eſtabliſhment in the faith, he himſelf, the Moſt High, has undertaken to keep them, by his mighty power, till he bring them to eternal ſalvation. O bleſs the Lord with me, my dear hearers, and let us magnify his name together, both for the mercies themſelves, and alſo for the proviſion made for them in the everlaſting covenant, which is the next point in the hymn.

V. 6. " Jehovah did record it, when he was " regiſtering the people, That this name was to " be

" be born."—It was the great council and purpoſe of the eternal Three; it was entered in the records of heaven; and it was revealed in the great charter of grace, that this wonderful Perſon ſhould be born---Immanuel—God with us. To his birth Jehovah had reſpect, and conſidered his undertakings for his people, when he regiſtered them in the court of heaven, and enrolled their names in the book of life. God incarnate is the head of his body, the church; he is the firſt born among his many brethren; he was firſt choſen, they were choſen in him; he the head of all election, they the members under him; he born for them, therefore they have a new birth; he lived for them on earth, therefore they live with him in heaven; he died for them on the croſs, therefore they cannot die under the curſe of ſin; he is in the fulneſs of glory, therefore they ſhall be glorified together with him. In all things he muſt have the pre-eminence, and he richly deſerves it. What a debt! who can count the ſum you owe him, whom he has ennobled, made the brethren of Immanuel, and in him ſons of God, regiſtered as ſuch with the Father's own hand, and declared to be his act and deed; the regiſter given to the Son, and called the Lamb's book; every name in it as dear to him as the apple of his own eye, and will be kept with equal care and love. His almighty power guards the regiſter; he will not ſuffer any blot

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in it; not a name altered; not a name loſt. Oh what mercies are theſe? Who, who can count the ſum of them? My friends, has the grace of God beſtowed them upon you? Do you believe Jeſus was born for you? He was, if your dependance be on his holy life for your righteouſneſs, and on his precious bloodſhedding for your pardon. And think then what Chriſtmas is to you! what a feſtival of joy and thankfulneſs! See that you make much melody in your hearts unto the Lord. O ſing unto him, and praiſe him; join all your brethren in earth and heaven, who are now giving honour and glory to God and the Lamb; for with this ſtrain our hymn concludes:

V. 7. "And the ſingers, as well as the per-" formers on inſtruments ſhall ſay, All my " ſprings are in thee."—All good flows from God incarnate; he is the fountain head of grace and glory: and whoever upon earth is receiving out of his fulneſs, he is ready with the melody of his heart, and with the concert of his lips and life, to aſcribe every good to the birth of Jeſus. All my ſprings, ſays he, are in thee; every ſtream of comfort flows from thee. Thou art the fruitful ſource of my every bleſſing. O give me, Jehovah Jeſus, give me deeper humility, that I may with better praiſe be exalting the God of my ſalvation. And whoever is receiving out of the ſame fulneſs in heaven, he is perfectly con-

vinced

vinced that all his ſprings are in God Jeſus. It is the one employment, the very higheſt bleſſedneſs of the redeemed of the Lord, as they are receiving freſh mercies, to be ever returning them back in thankfulneſs. This is their very heaven. All the harpers, playing round the throne with their golden harps, ſtrike their higheſt notes to this heart-felt truth, "All our "ſprings are in thee. Whatever brought us "here, whatever we are here, is entirely from "thee: our royal crowns, our ſalvation robes, "our palms of everlaſting victory, our perfect "conformity to God, and our perfect enjoyment "of God, all, all is from thee, our deareſt "Immanuel. This ſatisfying joy of heaven, "great and endleſs as it is, yet is but a ſtream "out of thy fulneſs; all ſprings from thee; to "thee be the glory for ever and ever. Hallelujah. "Angels, and the church of the firſt born ſay "Amen."

Such is our Chriſtmas hymn; and what do you think of it, my dearly beloved? You have heard that it is a ſong of praiſe for a birth, which brought with it every bleſſing of earth and heaven. Your title to, and your enjoyment of all good come to you by the nativity of Jeſus. Do you then read your title clear, and is your enjoyment happy? Are you now drawing your comforts freſh from this ſpring head? O that you may conſider it, and be pleaſed with it, as the

the bleſſed Trinity were. Heaven beheld it, and ſmiled again on man, ſinful man.—Juſtice ſaid, There I am ſatisfied, yea I am well pleaſed.—Truth looked down, when this heavenly plant ſprung out of the earth, and ſaid, He will vindicate mine honour; the ſinner may be ſaved, and yet I ſhall be true in all my ſavings. Mercy and truth met together; Righteouſneſs and peace kiſſed each other. Every offended attribute looked with delight on his birth, and ſaw that they ſhould be infinitely and everlaſtingly glorified in ſaving ſinners. O bleſſed Chriſtmas day! what a feſtival was it in heaven; and when the ſinner looks upon this birth by faith, it is a heavenly feſtival to him upon earth: he ſees a Child born, and a Son given for him, who is alſo the almighty God; and he is ſatisfied with the obedience and with the ſacrifice of his divine Saviour. His conſcience is at peace; his heart is happy; he reſts in his love; enjoys his Jeſus, and walks in ſweet friendſhip and holy fellowſhip with him, ſeeking to cultivate a nearer and cloſer intimacy by faith, till Jeſus bring him to full enjoyment in glory.

But the improvement of theſe truths deſerves a more particular conſideration. I proceed therefore to the

Second head of diſcourſe, which was to bring the doctrine, contained in our text, into practice and experience.

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The doctrine is this—The birth of Jeſus Chriſt is the ſpring of all bleſſings in time and in eternity; it is the fountain from which flow all the ſtreams of grace and glory. From which doctrine I would draw theſe two inferences.

Firſt, If God had not been incarnate, ſinners could have had no good; and

Secondly, All good comes from his birth—"All my ſprings are in thee."

1. When ſin entered into the world, there was nothing good left in it, and from that day forward no good was to be found, but from the birth of Jehovah Jeſus. A ſinner may ſeek it elſewhere. Every ſinner does: for indeed all ſin conſiſts in turning from God our Saviour to ſomething elſe, and in ſeeking that happineſs in it, which is only to be found in him. The one good thing for the ſons of men is Jeſus. And nothing can do them the leaſt good, till they be pardoned ſinners in him, and partakers of the Father's love through him. Now look round the creation, my beloved hearers, ſurvey every object, which flatters you with promiſed good. Examine it narrowly, and before you believe its flatteries, aſk it—"Thou "ſeeming delightful creature, canſt thou pardon "my ſins, and ſave me from hell?" If it ſpeak the truth, it will reply, Not I, who can forgive ſin but God only? Well then, if you have ſinned, and being under the wrath and curſe of God, a pardon muſt be had, or elſe you are ruined for ever,

ever, what ſhould you be ſeeking firſt, what ſhould you be happy in obtaining, but a pardon? Away with all fond hopes of ſenſual pleaſures, or earthly poſſeſſions, or the eſteem of men; what good can theſe, what good can all the world do you, if you ſhould die unpardoned, and the wrath and curſe of God ſhould juſtly fall and abide upon you for ever? O think on this, and when pleaſure puts on its ſweet ſmiles, and with a bewitching face ſays—"Come, take "me to your boſom—O what a paradiſe of de-"light will I give you, only try me, and you "will find a very heaven in mine embrace." Keep off, thou fair tempter; Anſwer me—Doſt thou come with a pardon for my ſinful ſoul, and art thou the heavenly meſſenger of this good news? O no—every delight, amuſement, diverſion, whatever miſtaken man have ſtamped the name of pleaſure upon, they did it for this very reaſon; becauſe it keeps them from feeling their ſins, and from ſeeking the pardon of them. So was Dives deluded, he was gay and jolly: every day was a feaſt, and every hour brought ſome freſh entertainment. He did not feel his ſins, till he felt their puniſhment: but now the remembrance of his pleaſures makes his torments more tormenting. Young people, take warning from him. If pleaſure was on God's ſide, it would ſay to you—Don't you look at me for happineſs—don't expect it from your ſenſes—It is in

Jeſus—all the ſprings of true pleaſure are in him. Old people, don't let the world deceive you; all is emptineſs, and will prove vexation, which leaves you unpardoned: go where you will in queſt of happineſs, you will be diſappointed, till you come to Jeſus. Your appetite will increaſe by running after the creature, and your thirſt will grow more painful. You will contract freſh guilt, and lay up fuel for greater miſery. The Lord God convince you all of theſe truths. O that you may feel the importance of them, and may be ſatisfied, that nothing can do you any good, unleſs you are pardoned ſinners in Jeſus, and made happy believers in him.

What does Chriſtmas return for every year, but to preach thoſe leſſons: and if you have never ſpent one Chriſtmas in learning them, O may the Lord God now open your ears to hear the voice of truth. Pray, mind, ſin is your miſery. Jeſus is the only Saviour. He was born to ſave. He took this deareſt of all his names, and was called Jeſus, becauſe he was to ſave his people from their ſins. This ſalvation you want —every one of you want it alike—you are loſt for ever without it. Sirs, what then do you intend to do? Will you come, and honor his birth-day, by putting in for your ſhare of his ſalvation? Are you really ſenſible, that you want it, and are you indeed ſeeking it? Thanks be to him, if he has put this into your hearts. May

he

he ſpread the glories of his nativity, and endear himſelf to your ſouls by giving you this day to believe in him. O that his Spirit may make this ſuch a Chriſtmas as you never knew before—May he enable you by faith to keep the feaſt with gladneſs, and to experience your own intereſt in the bleſſings of the birth of Jeſus.

Is there any one here thinking thus—"Let "them draw their comforts from Chriſt who will, "I know of another ſpring, and to it will I go—I "am quite eaſy and enjoy myſelf in my preſent "way of life, and I have no deſire to change it, "I'll keep my Chriſtmas juſt as I uſed to do, and "I'll be as merry, and as happy as I can." Poor deluded mortal! what! art thou eaſy in thy ſins, and happy in the enjoyment of them—eaſy and happy without a Saviour, without a pardon? Canſt thou ſport and play on the very brink of endleſs ruin? O deſperate deluſion! Why man, is not thy caſe bad? Thou art in danger, but inſenſible of it. Indeed there is but one caſe worſe. Thou art living as they did, who are now in hell. They went on thoughtleſs in ſin, till vengeance overtook them: and thou art treading faſt in their ſteps. May God ſtop thee by his grace; may he ſave thee from deſtruction, and beſtow freely upon thee the bleſſings, which believers receive from the birth of Jeſus; which is the next practical remark.

God

God incarnate is the fountain head, and all the ſprings are in and from him. This is the teſtimony of the Father concerning his Son—all ſcripture confirms it—believers in all ages have experienced it—and it comes to day with a ſeaſonable addreſs to your hearts, and to mine. Do we experience it? Can each of you ſay of the incarnate God, as David does? "All my freſh "ſprings are in thee." Come, ſirs, to a free inquiry: and let the word of God be our guide. To what ſprings do you go for your comforts and bleſſings? Do you fetch all from the finiſhed work of the God-man? Are you truſting to his blood for pardon, to his righteouſneſs for acceptance, to his power to keep you, and to his love to bleſs you? And would you, God helping you, draw every good from Jeſus, and have it freſh, grace for grace, out of his fulneſs? Does your conſcience ſay—"This is my faith, here I reſt "my ſoul: on the atonement and obedience of "Immanuel, I place my dependance, and I re-"nounce every other hope?" Then upon the warrant of God's word you may conclude, that Jeſus is yours. He is your Saviour. Your faith in him is the operation of his own Spirit, and your title to him and to his fulneſs is certain. O praiſe him for this unſpeakable gift; and wait on him for grace to keep your evidences clear, that you may ſee without doubt or wavering, your right and title to Jeſus, and may therefore be

be making free uſe of what God has freely given you in him.

This was the prophet's experience. He not only knew the ſprings of grace, which are in Jeſus, but he alſo enjoyed them. It pleaſed the Father to lay up all fulneſs of covenant bleſſings in his Son, as God-man. It pleaſed the eternal Spirit to witneſs this in the ſcripture, and to ſeal his witneſs upon the hearts of believers, enabling them to come to this fulneſs, to live upon it, and to be ſatisfied with it. Thus the bleſſed Trinity by a free grant have made over this fulneſs to every one that believeth. They have laid it all up in king mediator for uſe. Believers, you may draw as much water as you pleaſe out of this well of ſalvation. The greateſt honor you can do it, is to take the water of life freely, and abundantly. It is given to you as your property; and a man may certainly make free with what is his own. The ſpring-head is yours, the ſtreams are yours—ye are heirs of God, and joint heirs with Chriſt—you are put into poſſeſſion of this vaſt eſtate, and it is expected of you, that you live (like a king's ſon) upon the income.

This is the good old Chriſtmas keeping. It is enjoying the bleſſings of Chriſt's birth. It does not conſiſt in feaſting and dancing, in diverſion and pleaſure, in cards and plays, but in living by faith upon the ſprings of grace, which are in Chriſt Jeſus. A true believer is now partaking of

of them. He taſtes their ſweetneſs. He is fed and nouriſhed with their conſolations. He has as real communion with Chriſt in his heart, as he has with the things of this world in his body. He actually receives out of Chriſt's fulneſs ſtreams of grace, and being refreſhed with them, he feels himſelf happy in the well-ſpring of his ſalvation.

My friends, would you put ſingular honor upon this day, then follow the prophet's example. Whatever bleſſing comes to ſinners from the Saviour's birth, ſee that you enjoy it: make uſe of the ſprings which are in him: you want them all. And you know, a thirſty man does not want water to look at, but to drink. Go to the ſpring-head, and drink freely. Apply its healing ſtreams for all the purpoſes of ſalvation, and continue ſo to do from day to day, never give over receiving out of the fulneſs of Chriſt grace for grace, till you receive out of it glory for glory.

Are you made alive? He is the fountain of life: he was born, that you might be born again. When you look back, and ſurvey what you was once, and now ſee, how he has quickened you from a death in treſpaſſes and ſins, O remember what you owe him for the exceeding riches of his grace. The water of life, the quickening influence came from his fulneſs. The water which followed the Jewiſh camp, flowed through the rock,

rock, and that rock was Chriſt—through Chriſt came that ſovereign ſtream, which made you alive—through Chriſt it flows on: the diſtinguiſhing grace that keeps you alive, ſtill flows through the rock Chriſt. Keep this freſh upon your mind: you are indebted for the free gift of life, with every comfort of it in earth and heaven, to the birth of Immanuel. Let the experience of this, encourage you to truſt in him; he has made you alive, and becauſe he lives, you ſhall live alſo. It is his mind and will, that the ſtream ſhould never be dried up: from whence it flows, thither it ſhall return; view it thus, never look at the ſtream, but as inſeparably connected with the fountain; uſe it as ſuch, as a well of water ſpringing up into everlaſting life, make free with it. It is a fountain opened to waſh your ſpotted ſoul, and to make it clean for ever: when the ſoldier pierced our Saviour's ſide upon the croſs, forthwith there came out blood and water, not water only to cleanſe from the filth, but blood alſo to juſtify from the guilt of ſin. This was the day prophecied of, when there ſhould be a royal fountain opened in Jeruſalem, for ſin and for uncleanneſs: all the ſprings come from it, and it is open, it ſtands open, free for uſe. Believers, ſee ye live under the experience of its ſovereign virtue. Have nothing to do in the matter of cleanſing or juſtifying your ſoul, but with it alone. The water out of the ſide of the

crucified Jeſus can waſh you, and you ſhall be whiter than ſnow: the blood out of the ſide of the crucified Jeſus can juſtify you from all things; through faith in it, you ſhall be cleanſed from all ſin, and ſhall have eternal redemption. Theſe are the ſprings of God's own appointment; and he makes them effectual to this very day. See then that you put honor upon them this Chriſtmas. Make uſe of nothing to waſh your ſoul, or to juſtify it, but this water and blood—whoſe virtue is ſovereign, whoſe efficacy is everlaſting. And look well, my brethren, to the effects which ſhould follow from their daily uſe. Do you partake of them? Is your conſcience ſatisfied---is the charge of guilt ſilenced---are your fears kept under---knowing that the Father is reconciled unto you, and accounts you clean and righteous in the Son of his love? O may you bring him much praiſe and glory: give him his honor, and ſay from your heart "All my "ſprings, God Jeſus, are in thee."

And being ſaved from the filth and from the guilt of ſin, proceed in your experience. There are comforts out of number, to be drawn from this ſame fountain. The incarnate God is the God of all comfort: the angels ſaid to the ſhepherds---Behold, I bring you glad tidings of great joy, great indeed, tidings of the greateſt joy the heart can feel on this ſide of heaven: for the love of the Father to you, your ſenſe of it, your growing

growing ſenſe of it, with all its comforts, are ſtreams which flow from the birth of Immanuel. If he had never been born, you never could have known peace with God, nor love to God. A ſenſible ſinner cannot draw true comfort from any thing, until being juſtified by faith he have peace with God. And a believer cannot be happy in the love of God, but as he ſees God is reconciled and loving to him, ſo that peace and love with their ſweet fruits cannot be preſerved with comfort, but by faith in Chriſt Jeſus. Seek your comforts then, my brethren, in the fulneſs of God-Jeſus. Expect to find them no where elſe; whatever promiſes you comfort, if it does not flow from him, away with it, it is unholy joy; throw it to the moles and to the bats. Have to do with nothing, either to make or to keep your heart happy, but the finiſhed ſalvation of the incarnate God: and while you live by faith upon him, comfort will refreſh your ſoul, pure, holy, heavenly comforts, adminiſtered to you as you want them, by the Holy Ghoſt the comforter.

Go then, my beloved, and make trial of our Saviour's fulneſs; ſee whether it does not fully anſwer the ſcripture character of it: experience will ſoon convince you, that it is a ſpring of never-failing conſolation. If you make up all your comforts in Jeſus, you live at the fountain-head; you can lack nothing, but more faith,

that with more joy you may draw water out of this ſpring of ſalvation: for here is joy to comfort you, even in ſorrow; light in darkneſs, yea life in death.

If you be in outward diſtreſs, here is inward conſolation. When the conſcience is at peace, and the heart is happy in Jeſus, troubles cannot take away, but generally increaſe communion with him. If you be in inward diſtreſs, ariſing from ſpiritual trials and conflicts, ſtill Jeſus has abundant conſolation. The believing ſoul will not faint, which reſts ſecure on the work of Jeſus: it will certainly overcome, which makes Jeſus its refuge and ſtrength; yea, thoſe very trials and conflicts, rightly managed, will work together for preſent, as well as for future good, as you may read 2 Cor. i. to v. 11. If your diſtreſs be ſickneſs, it is grievous to the fleſh, but profitable to the ſpirit. This is generally a growing time; the believer becomes better acquainted with his phyſician; is forced to call him often in for his advice; cannot avoid ſubmitting to his care and management, and is led, in the abſence of creature comforts, to a more intimate enjoyment of the grace and love of Jeſus.

If the diſtreſs be ſickneſs unto death, Jeſus is the prince of life, and he has comforts for the dying. The body may fall aſleep, but the ſoul is then alive, and connected with the ſpring of conſolation. Death does not cut it off from,

but unites it for ever to the fountain of life: from Jeſus it enjoyed life by faith in grace: from Jeſus it enjoys life by ſenſe in glory. The manner and the place of enjoying it are changed; but it is the ſame life flowing from the ſame Jeſus. Thanks be to God who giveth us the victory over the fear and over the power of death, through Jeſus Chriſt our Lord.

Theſe are Chriſtmas comforts—pure and holy joys, to be had in caſes of diſtreſs, outward and inward, in the time of ſickneſs, and in the hour of death: believers may be happy under all; they may find comforts in Jeſus provided and laid up for them in him; and therefore they will never want comforts, no, not in the worſt of times, but when they are miſled and ſeek it from other things. To whom then, my brethren, ſhould you go, but to him in whom all fulneſs dwells? He has every thing to give, that can keep your conſcience at peace, that can make your heart happy, and that can give you victory over your ſins and miſeries through life and death. Theſe bleſſings are to be had only in Jeſus, and he has them in his fulneſs for you. May you receive out of it much grace, and daily find, that all your freſh ſprings of comfort are in the incarnate God.

Theſe are ſome of the triumphs of Chriſtmas, but the greateſt, the crown and glory of the reſt, is ſtill behind. The comforts of heaven, as well

as

as of earth, are the fruits of his birth. There is a river that maketh glad the city of God—a pure river of water of life, clear as cryſtal, proceeding out of the throne of God and the Lamb. All the ſtreams of grace and ſalvation run out of this river, and run into it again: they take their riſe from covenant love, and lead back to the enjoyment of covenant love: they proceed from the throne of God and the Lamb—of God, not abſolute, but as united to the Lamb; as incarnate in man's nature to live and die a ſacrifice for man. This Lamb of God is the ſpring-head from which all grace flows, and keeps flowing on, never ſtops, till it run into glory; and there the ſaints keep Chriſtmas for ever. The bleſſed company of them round the throne, made glad in the city of God, with the water of life, are deriving all their ſprings from Jehovah manifeſt in the fleſh; they are ſinging in harmony with us the ſame ſong of praiſe; all the melody of heaven, every voice, and every harp, ſounding in ſweeteſt concert give honour and bleſſing, and praiſe and thanks to him, that was ſlain, and hath redeemed them unto God by his blood. To him be glory for ever and ever. *Amen.*

The good Lord helps us to join them: O that we may now have our ſhare in their joys. And why not? Is not their God our God? Their Saviour our Saviour alſo? Why then ſhould not we praiſe him together with them, and rejoice with

with them in his ſalvation? Our debt is as great, our relation to him as inſeparable as theirs; our bleſſings from him as certain; our ſprings are all from him, as well as theirs. May our Chriſtmas, kept by faith, be to his honour and glory, as like to their heavenly feſtival as may be. May all of you, who have heard to-day of the birth of the incarnate God, receive the glad tidings with great joy: may you go away, and keep the feaſt to the Lord with humble thankful hearts, and experience the bleſſings of Chriſt's birth in your lives. Living and dying in earth and heaven, may you find all your freſh ſprings of grace and glory in the incarnate Jeſus. To him, with the Father and the Holy Spirit, three co-equal Perſons in one Godhead, be equal honour and praiſe aſcribed for ever and ever. *Amen.*

SERMON II.

JOB XXXV. 1, 2.

Elihu ſpake moreover unto Job, and ſaid, thinkeſt thou this to be right that thou ſaidſt, my righteouſneſs is more than God's?

THE book of Job is full of Chriſtian knowledge. It was given us by the Holy Spirit, and recorded by Moſes, the man of God, and inſerted in the volume of ſacred ſcripture, that it might be a ſtanding leſſon to the church of Chriſt; for there is one plain truth purſued from the beginning to the end of it, without any digreſſion. The point debated between Job and his three friends is this, "Whether man can "make himſelf ſo righteous as to merit happi- "neſs from God." This is the ſingle propoſition which they diſcuſs. The three friends take the negative ſide of the queſtion, Job holds it in the affirmative: he maintains, againſt all their arguments, not only that man could make himſelf ſo righteous, but alſo that he himſelf was that very righteous man; and he declares, that if he were called before the throne of God, he would even there plead his own righteouſneſs— "My righteouſneſs, ſays he, I hold faſt, and will "not

" not let it go;" and in the 29th, 30th, and 31ſt chapters, he makes a long catalogue and boaſting of his good works, and wiſhes he might be weighed with an even balance, that God might know his integrity. In this proud vain opinion of ſelf-righteouſneſs he obſtinately perſiſted until Elihu appeared. Job had often deſired to have his cauſe heard before the Almighty; and Elihu, in the entrance of his ſpeech, tells him, " Behold " I am, according to thy wiſh, in God's ſtead, " and am come to hear the cauſe, and to put an " end to it, that it may never be again debated, " while the world endures." Accordingly Elihu lays the indictment againſt Job in theſe words, " that he juſtified himſelf more than God;" he proves the indictment from Job's own words in the text—" Moreover Elihu anſwered, and ſaid, " thinkeſt thou this to be right that thou " ſaidſt, my righteouſneſs is more than God's?" Elihu brings ſuch arguments againſt ſelf-righteouſneſs, as thoroughly convinced Job of his error; and, aſhamed of his former pretences to juſtify himſelf, and abaſhed and confounded at his paſt conduct, he cries out in the anguiſh of his ſoul, " Lord, I abhor myſelf, and repent in " duſt and aſhes."

This humble penitent temper becomes us all; and our vain corrupt nature has ſo many little riſings of pride, and ſo many temptations to ſelf-ſufficiency, that we cannot be too often ſhewing men, that in the ſight of God we are

all

all ſinners, and the beſt of us muſt plead guilty. This uſeful leſſon let us now learn. I hope our preſent meditations on the book of Job will bring it to your hearts, and if any of you are come here with ſelf-righteous notions, imagining you can juſtify yourſelves by your own good works, I hope the grace of God will convince you, as he did Job, and enable you to declare with him, "Lord, I abhor myſelf," &c. Let us conſider then the ſcope and deſign of the book of Job, and meditate ſeriouſly upon thoſe arguments which the holy ſpirit has there treaſured up for our inſtruction in righteouſneſs. The whole book turns upon this one point—Whether it be in man's power to make himſelf ſo righteous, that he ſhould merit happineſs from God? This is the ſingle queſtion debated; and, becauſe the determination was to be final, and it was to be a leading caſe againſt ſelf-righteouſneſs unto the end of the world, therefore no circumſtance was omitted that could make the evidence full and complete. The firſt ſtriking circumſtance is in the moral character of Job, which rendered him a proper perſon in every reſpect to be brought to the bar of ſtrict juſtice, and to urge what he had to ſay, in ſupport of his plea of ſelf-righteouſneſs. He was a man of an exemplary life, ſo ſtrict in all the outward duties, and he adorned all his virtues by doing ſo much good in the world, that Providence choſe to put him upon the trial of ſelf-righteouſneſs.

neſs. For if a perſon of his great moral attainments ſhould be brought in guilty, then all pretences would be cut off for ever, of bringing his plea again before the tribunal of God; becauſe we have here the decree made; it is here left upon record, and all objections againſt it will certainly be over-ruled. Job's character was very extraordinary; when he was put upon his trial, nothing appeared againſt him but the charge of ſelf-righteouſneſs, in other reſpects he was quite a ſaint, he was not accuſed of the breach of any outward duty, either to God, to his neighbour, or to himſelf. His three friends often charge him with the commiſſion of ſome ſecret hidden ſin; but Job always defends himſelf, and inſiſts upon his innocence: and ſince God, when he examined him, brought nothing of this kind to light, we may therefore conclude he was not guilty. His own account of his moral character, in the chapters before referred to, is very particular; he inſiſts upon his exact careful practice of almoſt all the ſocial virtues, and appeals diligently for the truth of what he ſays of himſelf to his three friends, who were not guilty of flattering him: and they make no reply. His moral character ſtands clear, and free from objection. And the teſtimony which the Holy Spirit gives of him, aſcribes to him higher attainments than morality. "There was a man in the land of "Uz, whoſe name was Job, and that man was "perfect

" perfect and upright, and one that feared God " and eſchewed evil." Theſe are very great encomiums in themſelves, and greater as coming from God, to be perfect, to walk uprightly, to fear God, and to flee from evil: theſe ſeem to be the very higheſt attainments of this mortal life; for they include every branch of duty, whatever is praiſe-worthy in the righteous, moral, or private virtues, comes under this deſcription, therefore we muſt place Job far above the common level. None of you will pretend to take to yourſelves the illuſtrious character which God gives him. Can any of you appeal to your own conſcience, and declare with truth and ſincerity, " I am " perfect and upright, I fear God, and fly from " evil," as Job did? I cannot believe there is any man living upon earth who has a legal claim to this perfection and uprightneſs: let every one ſpeak for himſelf; I declare that I have no claim. The religious and moral attainments of Job were far beyond what we commonly acquire. And as his virtues were ſingular, he was therefore put upon a trial which required a man of the moſt ſingular virtues. He was called upon to juſtify himſelf, which he had the beſt claim to do, becauſe he could plead a perfect and upright life, in the diſcharge of all the outward duties; and this he did plead; but was caſt and found guilty. I doubt not but it may ſeem very extraordinary to ſome perſons, that ſo great and good

a man

a man could fall into this dangerous error: but his greatneſs and his goodneſs expoſed him to it, and were his ſtrong temptations to aſcribe righteouſneſs to himſelf rather than to God: theſe were indeed the only temptations which he had not overcome, and he was more liable to theſe, becauſe he had overcome all the reſt. The tempter, therefore, laid this ſnare for him, and Job unhappily fell into it. He began to ſee too much of himſelf. His eyes were too much intent on his regular ſober life, and upon comparing himſelf with his neighbour's, he found he ſo far out-ſtript them, that now and then a vain thought of ſuperiority crept into his heart; and finding a welcome reception, it invited the other attendants of pride to enter. Pride, at firſt, only made him more ſtrict and regular in his outward walking; but ſome took occaſion to flatter him with many pleaſing compliments, and miſſed no opportunity of ſuggeſting, that ſo great and good a man would certainly be highly favored of God, a reward equal to his virtues, he could not fail of meriting. This flattery eaſily got admiſſion into the heart; and, by degrees, Job entertained ſtill more and more exalted notions of his own attainments, until he, at laſt, verily believed that he could juſtify himſelf. He was fully perſuaded his good works were, in number and degree, ſo very eminent, that he might claim his reward as a matter of debt. Accordingly, he entered his plea

plea upon this footing, and the debate between him and his three friends turns upon this ſingle point, and after they were not able to ſettle it. Elihu appears, and ſoon convinces Job of hi dangerous error, and his conviction led him to a thorough repentance, upon which he was pardoned and received into mercy.

The ſubtle ſpirit does not ſhew his wiſdom and cunning in any thing ſo much, as in ſuiting his temptation to our tempers. He raiſes his ſtrongeſt battery againſt our weakeſt ſide. If we live in ſin, then he tempts us to go on in ſin, promiſing us a ſeaſon of repentance at ſome diſtant time. If we have left ſin, and are walking in the ways of righteouſneſs, then he tempts us to think that we are more righteous than we are. And how carefully ſhould we watch over our hearts, and how earneſtly implore the divine Spirit to aſſiſt us, ſince Job, ſo great and good a man, fell into this temptation. A perfect upright man, one who feared God, and fled from evil, was yet tempted to think himſelf ſo righteous, that he wanted not the righteouſneſs of Chriſt. That this was really Job's crime, will appear, with undeniable evidence, to them who will read the book upon this plan. Every word, from beginning to end, proves Job guilty of ſelf-righteouſneſs. At the very beginning of his trial, his wife charges him with it. "What," ſays ſhe, "doſt thou ſtill retain thy integrity?

"Doſt

" Doſt thou ſtill maintain thine own righteouſ-
" neſs, even after God has puniſhed thee ſo re-
" markably for maintaining it?" His three friends bring the ſame charge againſt him, and Job owns it. " Though God ſhould ſlay me," ſays he, " yet will I maintain mine own ways
" before him. Though I die, I will not remove
" mine integrity from me. My righteouſneſs
" I hold faſt, and will not let it go. My heart
" ſhall not reproach me ſo long as I live. My
" face is foul with weeping, and on my eye lids
" is the ſhadow of death; but not for any in-
" juſtice in my hands, alſo my prayer is pure:
" for God thou knoweſt that I am not wicked." Theſe are Job's own words, and higher claims to ſelf-righteouſneſs cannot be made. When his three friends could not convince him of his error, he was in danger of dying in his obſtinacy, unleſs Elihu had appeared, who ſtated the caſe in ſo clear a light, that Job ſaw his crime, and abhorred himſelf for it, and repented in duſt and aſhes. Throughout the Book of Job then, this one plain leſſon is inculcated, that no man by his own works can be juſtified. God was pleaſed to humble Job, in order to convince him, and all mankind through him, that the beſt man upon earth ſtands in need of the Redeemers merits to juſtify him. For this purpoſe Job was tried. His three friends charge him with maintaining that he was juſt and righteous in his own eyes,

and

and endeavoured to convince him of ſin, that they might thereby bring him to confeſſion and to abſolution. But as Job was not conſcious to himſelf of having wilfully failed in any point of duty, he inſiſted upon his innocence, and with great confidence, pleaded not guilty. His friends, ſuppoſing from what they found in their own lives, that no man could be ſo free from ſtains of this kind as Job really was, gave him quite over as a hypocrite, for pretending to ſuch unexampled righteouſneſs. But they never preſſed the proper arguments, or urged the goſpel terms of acceptance with God. In this point his friends failed; and thereupon the anger of Elihu was excited, who comes and varies the charge, and mends the indictment. He firſt blames the friends for putting the cauſe upon a wrong iſſue, and then addreſſing himſelf to Job, he informs him, that ſuppoſing his plea of righteouſneſs ſhould be granted, and he had not committed any notorious ſins, and had performed, as far as he was able, the ſeveral duties required of him, yet he could not be juſtified upon any thing he had done or could do. Becauſe there was but one who could juſtify, and therefore the beſt man upon earth could not, without him, be juſtified. Elihu brings ſeveral arguments to prove his point, from the 32d to the 38th chapter, in which ſelf-righteouſneſs is fully confuted. It never had ſo complete an anſwer. I would recommend

commend to you the careful perusal of these chapters, as the best preservative against the deistical opinions of the present age, and to help you to read them with more spiritual improvement. I will give you a short view of Elihu's reasoning.

He lays his charge against Job in these words, that he justified himself rather than God, that his righteousness was more than God's; is in many translations "in the presence of God," and all the English bibles, till King James's version was established, read "before God," Job had presumption to justify himself before God. He had such an high opinion of his own excellency, that he thought himself perfect enough to bear the severest scrutiny, even by him who chargeth his angels with folly. He imagined he needed no repentance or atonement, and how much soever they, who have been guilty of notorious breaches of the law, may want imputed righteousness, yet he had enough of his own, and he would undertake to justify the general conduct of his life, even before God himself. Elihu shews him the presumption of this undertaking from the universal depravity and corruption of the human nature, which comes into the world in a state of sin and guilt, from which no righteousness of ours can redeem us. We are all, by nature, children of wrath, subject to the justice and wrath of God, for by one man's re-

bellion, judgment came upon all to condemnation. Now it is not poſſible that any future good behaviour of ours can free us from this ſtate; becauſe, after ſentence is paſſed upon us to condemnation, we are rebels convicted, and our attainder muſt be taken off, and we muſt be reſtored in blood before any action of ours will be allowed good and right in court; and no other power but his, who put us under the attainder, can reverſe it. For to think that we can take off the ſentence which God has paſſed upon us, by our own merit, is more abſurd than if an attainted rebel ſhould think of taking of his ſentence by an act of grace which he ſhould paſs himſelf, and proclaim in his own name. Elihu urges this truth againſt Job, and preſſes it with great vehemence. It was to be the foundation of all his following arguments, and therefore he takes pains to lay it ſecure; and when it was once laid and ſecur'd, what could Job, or any ſelf-righteous man object to it? For if it be granted that God hath ſhut up all under ſin, which the ſcripture poſitively aſſerts, then we muſt remain ſhut up until the ſame Almighty hand, which ſhut us up, ſhall alſo ſet us at liberty; and if we attempt to ſet ourſelves at liberty, without or againſt his will, we only make our confinement more cloſe and wretched. God indeed offers us pardon and liberty, but then we muſt apply for them in the way he has

appointed, and if we think of attaining them without the merits of Jeſus Chriſt, which is his appointed way, we take the direct method of diſowning ourſelves of the offered pardon and liberty, and ſhut ourſelves up the more cloſely under ſin and condemnation.

That we who are by nature born in ſin, and children of wrath, cannot do any thing to make ourſelves be born again to righteouſneſs and children of God, is the expreſs doctrine of holy ſcripture, and our church maintains it in very clear terms in her 11th article; we are accounted juſt and righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, and not for our own works and deſervings, therefore, whatever our works and deſervings be, we muſt remain unjuſt and unrighteous, until we go with humility to our Lord and Saviour Jeſus Chriſt, and be made juſt and righteous by his imputed merits. To bring us to this humble frame of mind, is the chief deſign of all God's viſitations, when we are like to be led aſtray by a fond opinion of our own ſufficiency, then he ſuffers us to fall into afflictions, that we may find our own weakneſs, and be better diſpoſed to accept of his offered grace. This is Elihu's ſecond argument to Job, which he introduces in theſe words; "Surely thou haſt ſpoken in my hearing "and I have heard the voice of thy words, "ſaying, I am clean without tranſgreſſion, I am

" innocent, neither is there iniquity in me. " Behold God findeth occaſion againſt me, he " counteth me for his enemy," and then reproving Job very ſharply for theſe preſumptuous expreſſions, he tells him the reaſon for God's ſending men ſuch viſitations, as he might withhold. It was, that he might withdraw man from his purpoſe, and hide pride from man, when we begin to entertain too high an opinion of our own goodneſs, then God viſits us with afflictions, in order to withdraw us from ſuch ſelf righteous purpoſes. He ſends outward evils to cure our inward evils, and he makes us ſenſible of our weakneſs and miſery, that finding no help in the creature, he may force us to fly to him for help, and thereby he may hide pride from man. To hide pride from man is the hardeſt work of his grace: pride, it is ſo interwoven and incorporated with our corrupt hearts, that nothing leſs than an Almighty hand can take it out, after God has opened our eyes, and we ſee our ſin and guilt by nature, and are convinced that Jeſus Chriſt alone can deliver us from it; yet ſtill ſome proud opinions of ſelf will be often riſing. This grand idol ſelf, will be trying to get ſome adoration, and the beſt man, if he be not much upon his guard, is moſt expoſed to, and will ſooneſt fall into ſelf idolatry. Therefore, God out of his infinite mercy to us, when he ſees us likely to fall into this temptation, tries to hide

pride from man by ſuch viſitations as he ſent Job: he pulls down our inward lofty thoughts by outward humiliations, and ſends us pains and diſeaſes to humble the body, that the mind may thereby receive proper leſſons of humility: with this gracious intent, he had viſited Job in a very ſevere manner, but to no purpoſe: his bodily ſubſtance was reduced to ſkin and bone, but without ſucceſs; ſtill his proud ſpirit refuſed correction, he would not give up his ſelf righteouſneſs; he was upon the brink of deſtruction, without being ſenſible of his ſin and danger, and he would ſoon have fallen if he had continued obſtinate, into the pit of the grave, and into the pit of miſery: in this dreadful extremity, Elihu directs him and all men in his circumſtances, to the only perſon who is able to help in ſuch a time of need, he directs him to the Lord our righteouſneſs, who is almighty to ſave, and this is

Elihu's third argument, which he brings to illuſtrate and confirm the two former. For ſo ſoon as man is brought by means of affliction, to ſee his ſin and miſery, and diſclaiming all righteouſneſs of his own, comes to Chriſt for righteouſneſs and ſalvation, then is he made righteous and ſaved. Elihu has ſtated the manner of applying Chriſt's righteouſneſs to the ſinner, in as clear and expreſs terms, as the ſcripture has any where uſed: he ſays, Chap. xxxiii.

22, 23, &c. that when God viſits man with ſickneſs, ſo that his ſoul draweth near unto the grave, and his life to the deſtroyers, yet if there be a mediator with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs, then God is gracious unto him, and ſaith, "Deliver him from going down to the "pit, I have found a ranſom;" here is the whole method of ſalvation from firſt to laſt.

Elihu ſays, that when we are in extreme danger, and within the very jaws of death, and everlaſting deſtruction, yet in this deſperate caſe, if we apply to the great mediator, ſtiled here, one among a thouſand, and he appear and intercede in our behalf, ſatisfying for our offences, out of the inexhauſtible fund of his own uprightneſs; then God withdraws the uplifted hand of his vengeance, and ſays to the executioners of his wrath, ſave the man from periſhing for my juſtice is ſatisfied, and the ſinner's ſoul is ranſomed by the all-meritorious righteouſneſs of Jeſus Chriſt. To this perſon Elihu perſuades Job to ſeek for righteouſneſs; he exhorts him to depend no longer upon his own good works, but to ſeek the righteouſneſs which is by faith; and if Job could make any objection to this doctrine, or had any thing to urge in his own defence, Elihu calls upon him to ſpeak, and he would give him a patient hearing. Job was forward enough to reply to his three friends; but here

here he has no anſwer: he ſaw that Elihu had hit upon the very point wherein he was defective, and therefore convinced in ſome meaſure, of his pride and obſtinacy againſt God, he remains ſilent; upon which Elihu proceeds to a fourth argument in the 36th Chapter, that is built upon the former: for if affliction brings us to an humble dependance upon God our Saviour, and his righteouſneſs, then God, for the ſake of Chriſt's righteouſneſs, will take away the affliction, and will give us outward peace and proſperity. Elihu preſſes this point very earneſtly until he enters upon the magnificent diſplay of the divine power and wiſdom in the works of the creation, which the Lord himſelf goes upon, from the 38th to the 42d Chapter.

Elihu had conſidered the arguments againſt ſelf-righteouſneſs from grace, the almighty Jehovah proceeds to conſider the arguments from nature: it is the deſign of both to humble us, and to make us depend upon Chriſt for his righteouſneſs. The compariſon drawn in the laſt chapters, between almighty power and human weakneſs, between the goodneſs of Divine Providence, and the little imitations of it in ſome few limited acts of human benevolence, between infinite wiſdom ſo magnificently diſplayed in the natural world, and the poor effects of thoſe abilities which the human underſtanding, in its greateſt ſtrength and glory can boaſt of:

of: is not this ſufficient to level the moſt aſpiring genius, and to lay man proſtrate upon the duſt, from which he was formed, and to cloath him all over with humility? In this lowly poſture and condition, he will naturally look up to God the Saviour for help, and will implore him who is almighty, to ſave them by his righteouſneſs, to lift him up and exalt him. And in this lowly condition, we find Job at the end of the hiſtory; all his lofty ideas brought down, ſtript of all his ſelf-righteouſneſs, humbly ſuing to Jeſus for mercy, he cries out, Lord I abhor myſelf, and repent in duſt and aſhes. And I hope the grace of God has now brought you into this temper of mind, ſo that you will hear me patiently, while I bring the doctrine hence to you, and apply it to your ſpiritual improvement and benefit. I can ſcarce perſuade myſelf, after what has been ſaid, that any of you will ſeek to ſave yourſelves by your own righteouſneſs; if you read the book of Job, you will not. It muſt, by the grace of God cure you of all thoughts of juſtifying yourſelves. But leſt there ſhould be ſome one perſon crept in among us, who holds righteouſneſs upon the deiſtical plan, I would aſk him this plain queſtion, Are you as perfect and upright as Job was? Fearing God and fleeing from evil? If he ſays he is not ſo perfect, then he condemns himſelf; but if he ſays he is as perfect, then the book of Job condemns him: for Job was put upon his trial, and was found guilty. I believe no man living is

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ſo upright as Job was in the outward duties, and yet at the bar of ſtrict juſtice, he could not juſtify himſelf: and who art thou then, O! vain man, who will venture to plead thy merits before God after that, he who had a much ſtronger, better plea, has been tried and convicted of ſelf-idolatry: with ſuch a precedent before thine eyes, reading his condemnation upon record, how canſt thou hope to eſcape? There is no way left to eſcape, thy ruin is inevitable, unleſs the God of love, whoſe righteouſneſs thou oppoſeſt, open thine eyes to ſee thy ſin and danger, and give thee grace to forſake them.

But there is a kind of ſelf-righteouſneſs which is maintained by perſons called Chriſtians, and which is as deſtructive of Chriſt's righteouſneſs, as the deiſtical opinion; many nominal chriſtians have a plan of good works, which they are to act by, and if they ſhould happen now and then to fail, then they apply to Chriſt to make up this deficiency, and after the merit of their alms, and church-going, and praying, and attendance on ſermons and ſacraments, after their merit is all ſummed up, then they hope Chriſt will ſupply the defect. But this is popery; to place any merit in works, is down-right popery. Not one proteſtant chriſtian is of this opinion. Our own church, in her articles and homilies, declares expreſsly againſt the merit of works, and aſcribes our juſtification to the free grace

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and merits of Jeſus Chriſt received by faith, and not by works. But, methinks I hear the diſputer of this world object, that by this doctrine, we weaken the obligation to good works. When the ſame objection was made to St. Paul, he gave the ſame anſwer, Do we make void the law by faith? God forbid. We eſtabliſh the law, no man can keep the law as he ought, but he who has faith, and whoever has faith, muſt keep the law, becauſe faith implants the living principle of love and obedience in the heart, and gives both the will and the power to keep the law of God, ſo that we don't make void the law by faith, but lay the proper foundation upon which it is to be eſtabliſhed. All that the ſcripture ſays upon this point, is not to overthrow good works, but to ſecure the obſervance of them. For although they cannot juſtify me in the ſight of God, yet they are acceptable to him, when they come from a faithful heart, and are preſented before him along with the ſweet ſmelling ſavour of the Redeemer's merits. Leſt my meaning ſhould be miſtaken, I thought it proper to enter this caution, and I have only to remark that, upon the Chriſtian's plan, ſelf-righteouſneſs is not defenſible; Jeſus Chriſt is the Lord our righteouſneſs; we have none but what comes from him, and we rob him of ſo much as we aſcribe to ourſelves. Nothing is more injurious to him than pride, becauſe it takes men off from that

humble

humble dependance upon God's righteouſneſs, and tempts them into the ſcheme of ſelf-righteouſneſs, which is ſpiritual pride, in the higheſt degree. It is even idolizing ſelf whoever thinks himſelf ſo righteous that he can claim his reward as a matter of debt, without the Redeemer's righteouſneſs. He is a ſelf-idolater, and the image-worſhippers of ancient and modern Rome never fell into ſuch groſs idolatry; they always choſe to fall down before ſomething great and venerable, but the ſelf-idolater pays his adoration to what was indeed the image of God, but is now made ugly by ſin, and quite defaced by pride. And ſince this is ſo high an offence, and which the beſt men are moſt liable to fall into, we cannot, therefore, be too watchful over our hearts, to check and keep down every little riſing of pride and ſelf-ſufficiency. Neither can we be too often, or too earneſtly imploring the aſſiſtance of divine grace to preſerve us in a conſtant humble dependance upon Chriſt and his righteouſneſs. We lye ſo open to the flattering temptations of pride and vanity, that we ſhould leave no means untried which are likely to keep us humble in the ways of God's holy ordinances; we ſhould be always ſeeking his help, and thereby humbling ourſelves; and every act of humiliation, that tends to pull down our lofty ideas of ourſelves, ſhould be encouraged. Every chriſtian man ought to have his fixed times for

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private humiliation before God; all would find his intereſt in it. For God giveth grace to the humble, and every chriſtian man ought, as for himſelf, ſo alſo for the community in which he lives, to keep theſe fixed ſeaſons of humiliation; and more eſpecially at preſent, for the times are ſore diſtempered. Our land mourns for the many creeping ſins of it, and more for theſe election ſins. There was not more vice and corruption at the election for magiſtrates in heathen Rome, than there is in this chriſtian country. What a deluge of drunkenneſs and debauchery has there been for many months paſt through the kingdom? and what a number of falſe oaths have been taken? How has the Lord's holy name been blaſphemed by known perjuries? And what a trifling value do men begin to ſet upon their eternal ſalvation, when they will ſwear it away for the wages of iniquity? Certainly theſe men have never read what the Almighty ſays to them in Mal. iii. 5. "And I will "come near to you to judgment, and I will be "a ſwift witneſs againſt the falſe ſwearers." God will fulfil what he here threatens. He cannot lye; he will be a ſwift witneſs againſt perjurers, and he will bear his teſtimony againſt them by ſome great judgment, which is now hanging over their heads, and they may expect it daily. "For falſe ſwearing, ſays the prophet "Jer. the land mourneth;" and our land has been

been long mourning and quaking for fear of the Almighty's vengeance. The earth ſeems to be more ſenſible of our danger than we are: for, beſides all his other judgments wherewith he has viſited us for many years, I find that he is again trying to awaken us by earthquakes. In the northern parts of England there have been lately ſeveral very ſevere ſhocks, and the people there are in the ſame dread and conſternation, as the guilty wretches were in, when this city was viſited with earthquakes.

Now God does not ſend theſe earthquakes in vain, he intends them for ſo many awakening calls to a national repentance; he ſhews by them that we are really ripe for deſtruction, and that he is preparing to deſtroy us in ſome very exemplary manner. Lord Jeſus have mercy upon this ſinful land; we do deſerve all the fury of thy almighty vengeance, but ſpare us moſt gracious God and Saviour; let thy viſitations humble us, and bring every one of us to ſuch a due ſenſe of his guilt and miſery, that he may be able now to declare from his heart, "Lord God, I abhor my-"ſelf, and repent in duſt and aſhes." Endue us, bleſſed Jeſus, with this humble and penitent ſpirit, that our iniquities may not be the ruin of this church and kingdom, but that we may be pardoned and ſaved through thine infinite righteouſneſs; O! moſt mighty God and Saviour, who liveſt and reigneſt with the Father and the

the Holy Spirit, one God, world without end. *Amen.*

Almighty God, who ſheweſt to them that be in error the light of thy truth, to the intent that they may return into the way of righteouſneſs; grant unto all them that are admitted into the fellowſhip of Chriſt's religion, that they may avoid thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

SERMON III.

MARK XVI. 15.

And Jeſus ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

THIS charge was given by our Lord to his apoſtles; it contains his royal commiſſion, in which he appoints them their work, and promiſes to be with them in the performance of it—"Lo, I am with you always, ſays he, even to "the end of the world."

He did not confine this charge to them or to the apoſtolic age; but he includes all his miniſters, who have the ſame commiſſion, the ſame work, and the promiſe of the ſame aſſiſtance which the apoſtles had. It is their bounden duty, wherever they are ſent, to preach the goſpel to every creature. This is enjoined them by their Lord and Maſter, and he will not diſpenſe with their neglect of it. This is their principal buſineſs, on which the ſalvation of the people committed to their care entirely depends; and it is the chief inſtrument in the hand of God of making their buſineſs ſucceſsful. He owns his preached goſpel, and ſets his ſeal to it. To this day he makes it effectual for all ſaving purpoſes.

poſes. It is ſtill, and will be to the end of the world, the power of God unto ſalvation.

Since this is the nature of the goſpel, men, brethren, and fathers, it behoves you to conſider whether you believe its doctrines, andwhether you enjoy its bleſſings. It is your duty to examine yourſelves how you receive the good news. If the goſpel be not to you the wiſdom of God, and the power of God, on whom will you lay the blame? Will you arraign the Judge of all the earth? Weigh this matter well. The time draws near; it is but a very little while before we muſt all ſtand before the judgment ſeat of Chriſt. What plea will avail you there? The law cannot acquit you, you have broken it; and therefore upon the footing of the law you will be found guilty before God—No fleſh ſhall be juſtified by the law, but every mouth ſhall be ſtopped.

Will you plead the mercy and grace of the goſpel? You muſt plead it now, or it will not profit you then. He that believeth ſhall be ſaved, and he that believeth not ſhall be damned. A matter of infinite conſequence to us all.

What ſtops the free courſe of the goſpel? The world oppoſe it becauſe it oppoſes them; it teſtifies of it that its purſuits are evil; it teſtifies againſt unawakened, careleſs ſinners, who know not their ſtate; againſt infidels, an evil heart of unbelief;

unbelief; againſt legaliſts, who mix law and goſpel. It comes with comfort to diſtreſſed minds. Let their diſtreſs be what it will, the goſpel has good news for them---a remedy for every diſeaſe.

But God hath not left himſelf without witneſs. Many believe the goſpel, embrace its doctrines, enjoy its bleſſings; it ſaves them from every miſery for eternity; brings all good in time; all wants ſupplied; brings everlaſting good, an everlaſting goſpel, true in eternity. Such will it be in all its promiſes that be enjoyed in their full accompliſhment.

The word goſpel ſignifies good news—This is its ſettled meaning. It brings good news from heaven, a meſſage of good from the juſtly offended God, declaring his purpoſes of grace and mercy to his ſinful creatures. The goſpel is for them; it is not revealed for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners. To them is the word of this ſalvation ſent: it comes after they have broken the holy law, and are liable to its threatened penalties; diſcovering how the law may be magnified and made infinitely honourable, and God may be eternally glorified in ſaving them from the puniſhment due to their ſins. This is good news indeed, becauſe they could not undo the ſin committed—that is impoſſible; neither could they make any ſatisfaction for it: ſorrow,

tears, good reſolutions, future amendment, are no reaſons why the law ſhould not take its courſe, and the convicts of the law ſuffer for their crimes. The law of God inſiſts upon perfect and continual obedience; it has made no proviſion for mercy, nay it knows nothing of ſhewing any mercy to tranſgreſſors, but in caſe of the leaſt failure, its ſanctions immediately take place, and under them the ſinner is left without help and without hope. When he is thoroughly ſenſible of this, he would ſink into black deſpair, and would go in the bitterneſs of his ſoul, mourning all the way, to the grave, if the goſpel did not diſcover to him the gracious method of ſaving ſinners, conſiſtent with the honor of the divine law and juſtice, and conducive to the fulleſt diſplay of the divine perfections in their everlaſting glory.

This is the true character of the goſpel: it is a meſſage of good news from God himſelf, revealing his grace and mercy to ſinners. And ſince all have ſinned and come ſhort of the glory of God, why is not the goſpel alike welcome to all ſinners? The reaſon is plain: the whole need not a phyſician, but they that are ſick. The goſpel is a ſovereign remedy, but none take it, till they are ſenſible they want it. It relates the ſame good news to all, but convinced ſinners only are willing to receive it. As ſoon as they ſee the exceeding holineſs of the law, and the

exceeding ſinfulneſs of breaking it, and feel their guilt and have ſome foretaſte of their puniſhment; then they begin to reliſh the goſpel. And as they are enabled to mix faith with it, it becomes as ſuitable to their caſe, as pardon to a condemned malefactor, and as delightful as eaſe is after long and racking pain, becauſe it brings relief to their guilty conſciences, and comfort to their afflicted hearts; and ſo far as it gains credit, it affords a preſent deliverance from every malady and miſery of ſin.

But from whence has the goſpel this ſovereign efficacy? What truth does it make manifeſt, by the belief of which ſin, with all its ſad conſequences may be done away? It reveals the great council of heaven concerning the incarnate Jehovah, and is from thence called the goſpel of our Lord Jeſus Chriſt—good news of a Saviour, whoſe name was to be called wonderful—a Child born, and a Son given; and yet this Child, this Son, the everlaſting Father, Jehovah manifeſt in the fleſh, God and man in one Chriſt, Immanuel, which being interpreted, is God with us. This great deſign was formed in the councils of the Godhead from eternity; and all the divine works in nature and grace were to bring about this wonderful event, with its happy conſequences, in earth and in heaven. God manifeſt in the fleſh affords the richeſt diſplay of the glories of the ever-bleſſed Trinity. Herein is

love---the love of the Father ſhines out in none of his gifts, as it does in the unſpeakable gift of his co-equal Son. Behold, what manner of love the Son hath beſtowed upon us---angels will admire, and the redeemed will adore for ever him, who humbled himſelf to be made man, and to become obedient unto death, even the death of the croſs, for the ſalvation of his people. Here is grace, as infinitely divine as its author, that the Lord, the Spirit, would act upon, and influence the minds of ſinners to believe in the Son of God, and through him to enjoy the love of the Father. Theſe are the covenant offices of the eternal Three, and they altogether lead to, and center in, the incarnation of Jehovah; for in the Godhead there are three Perſons of co-equal and co-eternal majeſty, Father, Son, and Spirit. Theſe Three, as we are taught by the chriſtian verity, entered into covenant for the manifeſtation of their divine perfections, and contrived to get an everlaſting revenue of honor and praiſe to themſelves in the way of ſaving ſinners. The Son of God covenanted to become their ſurety to the Father, to take their fleſh, and in their nature, and in their ſtead, to keep the law in his life, to ſuffer the penalties of it in his croſs and paſſion, and thereby to work out for them a perfect righteouſneſs, and to make a full atonement. And being God over all, bleſſed for ever, Jehovah himſelf, there was in his life and death all

all the virtue and ſufficiency to ſave, which the Godhead could poſſibly communicate. His work of ſalvation far exceeds his work of creation. It is ſo abſolutely and infinitely complete, that nothing can be added to it; yea, when all his other works, worthy as they are of their divine author, ſhall come to an end, then this greateſt and beſt work of God ſhall receive freſh honor, and an innumerable company of his redeemed creatures ſhall enjoy its increaſing glories for ever more.

The goſpel then is the welcome meſſage of goods news to convinced ſinners—the beſt news that ever came from heaven. It brings good tidings of great joy, that there is born a Saviour, who is Chriſt the Lord Jehovah, and that he has made full reconciliation for iniquity, and has brought in everlaſting righteouſneſs. The goſpel invites them to come and to partake of its bleſſings freely; and when they are made to believe the report, the arm of the Lord being revealed unto them, then theſe happy fruits of the Holy Spirit are found and enjoyed, ſweet peace enters into the conſcience, and holy love is ſhed abroad in the heart—peace and love, which ſurpaſs all underſtanding: for bleſſed is the people, ſo ſaith a voice from heaven, "bleſſed is the "people that know the joyful ſound of the goſ-"pel, they ſhall walk, O Lord, in the light of "thy countenance: in thy name ſhall they re-

"joice

"joice all the day, and in thy righteouſneſs ſhall "they be exalted." Pſalm lxxxix. 15, 16.

This is the lovely character of the goſpel of God. And is this your idea of it? Conſider, Sirs, and examine cloſely. A miſtake herein is of infinite conſequence. If your ſentiments be different from the ſtandard of truth, you can neither know nor enjoy true happineſs: for there is none to be found in earth or in heaven, but what the goſpel brings. It is the only meſſage of good news to ſinners—a meſſage from the Lord God---glad tidings of good to convinced ſinners. The goſpel reveals to them every thing that can bring relief to their guilty conſciences, and joy to their afflicted hearts: it diſcovers to them a perfect deliverance from all ſin and miſery, by the ſacrifice of the Lamb of God, and a clear title to all grace and to all glory, through the righteouſneſs of the incarnate Jehovah. And when this is believed by the power of the Holy Ghoſt, then the goſpel proves to be a reality---the meſſage of good news is found to be true, and the good things heard of by report are received and enjoyed. The believer enters upon preſent poſſeſſion of goſpel bleſſings, as the ſure earneſt, and happy foretaſte of its eternal bleſſings.

Be it known unto you, therefore, men and brethren, that the goſpel of the grace of God is not only a truth to be believed, but alſo a good

good to be enjoyed; and this is what our Lord charged his apoſtles to preach. Whether men will hear, or whether they will forbear, his doctrine muſt be declared, and his goſpel proclaimed. This is the indiſpenſable duty of all the Lord's miniſters. Wo be unto you, if you preach not the goſpel. Whatever reception they meet with, ſtill they muſt perſiſt. Go ye into all the world, and preach the goſpel. To preach is to proclaim it, after the manner of heralds, with authority, openly and plainly. However unlikely the means may ſeem to accompliſh the greateſt end, yet the means muſt be uſed. The goſpel muſt be preached; becauſe it is the inſtrument in the hand of God for carrying on the whole work of ſalvation. He has appointed it, and he works in it, and by it. The more weak and unfit it is of itſelf, the more does the excellency of the power of God therein appear. His glory is diſplayed by the wonderful effects which he brings about by the preached goſpel: for it is ſaid to be the miniſtration of the Spirit, by which the Holy Spirit is adminiſtered and acts. It is alſo the miniſtration of righteouſneſs, by which the righteouſneſs of God, Jeſus is made known and believed in. By the word of God, his children are ſaid to be born again, not of corruptible ſeed, but of incorruptible: and this is the word, which by the goſpel is preached unto you. The goſpel

goſpel is made the means of their new life, and alſo of their growth in it, and therefore they are exhorted, as new born babes, to deſire the ſincere milk of the word, that they may grow thereby. Theſe great things are ſpoken of it, and they are true. It is a matter of fact, that the goſpel is effectual for all ſaving purpoſes. God makes his promiſe good to this very day---" Lo, " I am with you always, even unto the end of " the world,"---with miniſters to aſſiſt them in preaching the goſpel, and with their people to bleſs them in hearing it. He is with them both, that it may proſper in the thing whereto he ſends it. He is with them, and always. He never leaves nor forſakes his ſervants, in any part of their work. He is with us at this time. His all-ſeeing eye is upon us. His wiſdom is managing for the beſt. O that his ſaving power may be here manifeſt: for his preſence gives life, and puts ſpirit into the goſpel. What men ſpeak to the outward ears, he ſends with his divine efficacy to the heart; there producing what moral perſuaſion, and fine oratory, and cloſe reaſoning attempt in vain. The word ſpoken, when cloathed with his power, becomes mighty to turn ſinners from darkneſs to light. When the great commander ſpake---" Let there be light," there was light: ſo is his word almighty in his ſpiritual kingdom. When ever he commands the light

light to ſhine out of darkneſs, he ſpeaks, and it is done; his power is always preſent to make his word effectual, and will be preſent with it to the end of the world. For theſe reaſons the goſpel muſt be preached, and why ſhould it be thought a thing incredible with you, that God ſhould bring about the greateſt effects by ſuch an inſtrument? What! is any thing too hard for God? or any means unfit which he pleaſes to make uſe of? He has appointed the goſpel to be his great inſtrument in bringing ſinners to himſelf---to this he has promiſed his bleſſing, and to nothing elſe. The means may appear unlikely to anſwer the end, but his preſence in the means can do all things, and when he pleaſes to work by a ſingle word, who can let him? Conſider, Sirs, this is no new thing with God! The creation was produced by a word: he ſpake, and it was made. View the beautiful order in which he carries on the works of nature: this is alſo the effect of a word. He commanded, and they ſtand faſt. He upholdeth them by the word of his powers; and by his word will he diſſolve them. The great day is at hand, when the Lord himſelf will deſcend from heaven with a ſhout, i. e. with a commanding voice, at which the whole creation ſhall paſs away, and the place of it ſhall be found no more. You ſee God does all things with a word. And as man fell by not believing the word of God, is there not a manifeſt reaſon

reaſon why he ſhould be reſtored in the way of believing? By not believing the word of God, he ſinned; by believing the word of God, he is ſaved. Who does not ſee a conſiſtency and harmony in this way of our recovery---a perfect ſameneſs in the divine manner of working? And who cannot diſcover how the glory of God, which is the end of all his works, is hereby entirely ſecured to himſelf? For what have miniſters, or people, left to glory in? Whatever riches of goſpel-grace God gives to his miniſters, or communicates by their means, yet they have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of them. And whatever bleſſings the people receive by the preached goſpel, they are all the free gifts of God, through Jeſus Chriſt. That according as it is written, "He that glorieth, "let him glory only in the Lord."

But it may be aſked, has the goſpel the ſame efficacy? Are the ſame means accompanied with the ſame ſucceſs? They are. The command in the text is ſtill in force: the promiſe to it is the ſame: the goſpel is ſtill mighty through God, and therefore miniſters are required in the text to preach the goſpel in all countries, and to all ſorts of people—Go ye into

ALL the world, and preach the goſpel to every creature. Go into all lands, whether you find the natives, Jews or Gentiles, civilized or ſavage,

ſavage, all having ſinned, and come ſhort of the glory of God, being in the ſame ſtate of guilt and miſery; proclaim to them the good news of goſpel grace, and inform them of the divine remedy provided for their diſtreſs: fear neither for yourſelves, nor for the ſucceſs of your meſſage—I will be preſent with you—I will make the goſpel welcome to as many as I have ordained unto eternal life—they ſhall believe it, and by believing, ſhall find it the power of God unto their ſalvation.

The apoſtles obeyed the command of their Lord, and went in perſon into all the world, into every country then inhabited, and there they preached the goſpel. St. Paul aſks, Have they not heard? Have not all people heard the preachers? He anſwers, yes, verily, they have; their ſound went into all the earth, and their words unto the ends of the world. They went, like the ſun, to communicate every where light and life, and comfort and fruitfulneſs; and the Lord was with them of a truth. Sinners did hear in all lands. Multitudes received repentance toward God, and faith toward our Lord Jeſus Chriſt. Still the Lord's hand is not ſhortened. Whenever he calls and ſends his miniſters, he gives them the ſame charge as he did to the apoſtles, and the ſame promiſe. They are to preach the goſpel to every creature, without diſtinction—to rich and poor—to magiſtrates and

and people—to men of letters—to the unlearned—to ſinners of every age and ſex;—they all ſtand in the ſame need of the goſpel, and to every one of them is it to be made known. It matters not, what prejudices or what enmity they may have againſt it; the truth as it is in Jeſus muſt be preached unto them; becauſe it is God's ordinance, to correct their errors, and it is God's great inſtrument to ſave them from their guilt and miſery, there being no other name under heaven given among men, whereby any one can be ſaved, but the name of Jeſus Chriſt.

The goſpel then is to be preached every where, and to every creature, which makes it really good news; for the more extenſive it is, certainly it is the more to be valued. It calls in general to ſinners, and excepts none. It invites them to partake of a free ſalvation, and what is better, of a full ſalvation.

Free for ſinners as ſinners—a free gift of free grace from firſt to laſt: it is not for any working or merit of theirs, but entirely through the obedience of the life, and through the atonement of the death of the Son of God, that any ſinners are ſaved. The goſpel calls them to come and truſt in the finiſhed work of God-Jeſus, and to come juſt as they are, without any previous qualification or condition. Salvation being freely by grace through what the Saviour did and ſuffered, none are excluded, who come to him.

him. It is an act of grace without limitation and without exception. Any one who is made willing, may take the benefit of it. A debtor, for a thouſand talents, has as free forgiveneſs, as he who owed but one hundred pence: being made to confeſs, they have nothing to pay, God as frankly forgives the one as the other. And

This renders the good news of the goſpel ſtill better. It proclaims a full, as well as a free ſalvation—a perfect deliverance from ſin and miſery—a perfect title to all good---for it is written, " whoſoever believeth, ſhall never periſh, " but ſhall have eternal life." All his debts ſhall be fully diſcharged---all his crimes ſo forgiven, that God will remember them no more---a good title ſhall be made out to the heavenly inheritance, and he ſhall enter upon preſent poſſeſſion by faith, as the ſure earneſt of his eternal poſſeſſion. Bleſſed, for ever bleſſed, is every creature who heareth and believeth the words of this goſpel---he ſhall be bleſſed with all ſpiritual bleſſings in heavenly things in Chriſt Jeſus.

But it may be ſaid, why ſhould the goſpel be preached to every creature, ſince all do not receive it. It muſt be preached for that very reaſon. All who heard the apoſtles were not converted. God acts herein as a ſovereign. He follows the unerring council of his own will. He publiſhes his laws, which are infinitely juſt

juſt and holy, and if his creatures will break them, he leaves them to the conſequences of their tranſgreſſion. So does the parliament of this land. It would be a ſtrange reaſon for not paſſing a good law, becauſe it was foreſeen ſome would break it and forfeit their lives. It becomes more neceſſary on that very account. In the ſame manner, the great lawgiver acts. To ſome his goſpel is a ſavor of death unto death; to others a ſavor of life unto life. The fault is not in the goſpel, but in the hearers. It was exactly ſuitable to their caſe, and a perfect remedy for their diſtreſs, but they would not take it. Ye will not come unto me, ſays Chriſt, that ye may have life---ye reject your own mercies through an evil heart of unbelief, and therefore God will be glorified in letting the law take its courſe. Where his mercy is deſpiſed his juſtice will be honored---and they ſhall periſh from the preſence of the Lord who knew not God, and obeyed not the goſpel of our Lord Jeſus Chriſt.

SERMON IV.

EXODUS xxxi. 12, 13, 14.

And the Lord ſpake unto Moſes ſaying,

Speak thou alſo unto the children of Iſrael, ſaying, verily my ſabbaths ye ſhall keep, for it is a ſign between me and you, throughout your generations, that ye may know that I am the Lord that doth ſanctify you.

Ye ſhall keep the ſabbath therefore, for it is holy unto you, every one that defileth it ſhall ſurely be put to death; for whoſoever doth any work therein, that ſoul ſhall be cut off from amongſt his people.

EVER ſince the fall, Chriſt was the way to the Father, and he was ſet forth even in the Old Teſtament with equal clearneſs, as in the New. Our church ſays, Article 7, The Old Teſtament is not contrary to the New; for, both in the Old and New Teſtament, everlaſting life is offered to mankind through Chriſt, who is the only mediator between God and man, being both God and man, wherefore they are not to be heard, which feign, that the old father's did look only for tranſitory purpoſes; and yet we hear of a ſtrange notion prevailing in the chriſtian world, that believers, under the Old Teſtament diſpenſation, did not underſtand the perſon and work of

of Chriſt ſo well as we do. Whereas they had the ſame revelation, and the ſame ſpirit to explain and to apply it; they had the ſame faith, that we have, in the ſame Lord; the ſame hope in Jeſus; the ſame love to him, and the ſame obedience to his will on the ſame motive; and there is no difference between us and them, but in this one ſingle circumſtance; they believed in Chriſt, who was to come, as we believe in Chriſt, who is come. Moſes and all the prophets, with one mouth, teſtified of Chriſt: they foretold his ſufferings, and the glory that ſhould follow. They gave their witneſs in plain words, and in ſignificant rites, inſtituted of God, to deſcribe what Chriſt was to be, and to do. The levitical prieſthood was appointed to explain thoſe rites, and to make them familiar by conſtant preaching. As many as were ordained unto eternal life, heard and believed in the Lord Jeſus. They were ready to give an anſwer to every one who aſked them a reaſon of the hope, that was in them. If any enquiring heathen had deſired a believing jew to open to him the meaning of the ceremonial law, he would have explained it, as Saint Paul has, in his Epiſtle to the Hebrews, Chriſt being the ſubſtance of all the ſhadows. And if farther enquiry had been made, why is it you are ſo ſtrict about the ſabbath-day? Upon what authority do you keep it? And what advantages do you expect from it? He would have

have given as direct and plain an anſwer, as any man now living can. He would have ſaid, that God created the world, and in ſix days formed it, and on the ſeventh, he reſted, and God bleſſed the ſeventh day, and ſanctified it; becauſe that in it, he had reſted from all his works, which God created and made: and that reſt was to ſhew, that as God ceaſed from his works, ſo there was a time coming, when we ſhould ceaſe from ours; ſo on this day we ceaſe from bodily labour, that we might have happy reſt, and converſe with God by faith, as we hope to reſt with him for evermore. If you aſk, how does it appear that the believing Jews, in the Old Teſtament, ſhould have as clear views of this matter, as we have in the New, I would refer you only to two or three ſcriptures, and then open this matter, that we may ſee the obligation of keeping and ſanctifying the Lord's day.

The firſt is the original inſtitution; many people think it is part of the ceremonial law: Adam had nothing to do with the ceremonial law, but he had to do with this reſt, for if he had kept the ſabbath, and reſted in God as his ſupreme good, he would have entered into that reſt by his perfect obedience, which, bleſſed be God, we enter into by faith in Jeſus. It was a moral obligation; ſo when the heavens and the earth were finiſhed, and all the hoſt of them, the

ſeventh day God ended his work which he had made, and he reſted on the ſeventh day, from all his work which he had made; reſted, that is, he ceaſed from creating and forming any thing more, and he bleſſed the ſeventh day; he made it the means of bleſſing to us, and God bleſſed the ſeventh day, and ſanctified it: he ſanctified it for man's ſake, that there might be a token that there was a real ſanctification in Adam, when he was firſt formed, and if he kept that image perfect, he ſhould reſt with a holy God, for ever and ever: he bleſſed the ſeventh day, and ſanctified it, becauſe that he had reſted from all his works which God created: that day is the inſtitution of the firſt ſabbath, which did not laſt long, but the continuance of the ſabbath was after the fall; for before the giving of the law, we find that Moſes ſaid of the Manna, it muſt not be gathered this day becauſe it is the holy reſt of the ſabbath, which they had kept from the time of the fall, till the time of their coming out of Egypt. Upon the coming out of Egypt, the day was changed, they had kept the day which we now keep for Sunday from the beginning; but upon their coming out of Egypt, it was changed for the day in which they came out, and there is not any truth can be made plainer from the ſcriptures, than this truth, that the original ſabbath was changed at the children of Iſrael's deliverance out of Egypt, and that it continued ſo. Our Lord lay in the grave

the

the Jewiſh, the original ſabbath; and he roſe on the original creation ſabbath. The day that was kept from the beginning, has been the day of the chriſtian ſabbath. It has been aſked, where is there any ſufficient proof and authority that this is a command of the moſt high God, and an obligation upon all his creatures. I choſe to ſpeak upon this paſſage before me, becauſe of two or three words in it, which are not in the fourth commandment. This is an obligation, becauſe the Lord ſpake to Moſes, ſaying, "Speak thou alſo to the children of Iſrael, and "ſay, verily, my ſabbath ſhall ye keep." Verily —The Lord ſets his aſſeveration before it; in one place it is "remember," and here it is "ve-"rily," this is the truth of God, that ye ſhall keep my ſabbath holy. Why? Becauſe it is a ſign between me and you throughout your generations, that ye may know that I am the Lord that ſanctifieth you. It is a ſign---that is the word I would fix upon it. They did not keep the ſabbath for its own ſake; it was but a ſign, it was a memorial, they were to remember ſomething by it, and ſo you know we don't keep the day now merely to ceaſe from work, but we keep it for a particular purpoſe. It is a ſign of the reſt which believers have now in Jeſus by faith; and it is a ſign of that reſt, which remaineth to the people of God, when we believe. If you had aſked any Jew, or any

Rabbi, what is your ſabbath a ſign of? why, ſays he, it is a ſign of God's reſting chiefly: but, now he has altered the day from our coming out of Egypt, it is a ſign that we reſted from the Egyptian bondage. Is is a ſign that God has brought us out, and taken us to be his peculiar people. He will, upon our ſetting apart this day to celebrate his ſervice, to ſing his praiſes, and join in hearing his word; he will ſanctify us by his Spirit through the means that he has appointed for the improvement of his day. Ye ſhall therefore keep the ſabbath, for it is holy unto you. Every one that defileth it, ſhall ſurely be put to death; and to gather ſticks on the ſabbath day, once was puniſhed with death. Every one that defileth it ſhall ſurely be put to death—What is defiling the ſabbath? It is not entering into reſt, by believing that is the greateſt profanation of the ſabbath; and then thoſe who have not entered into the ſpiritual reſt, and found it in Jeſus Chriſt; they exerciſe their trades, they can get on horſeback and ride out of town; they can get out, if they cannot afford to ride on horſeback or in a carriage; and thoſe that ſpend their time here in the city, you may find them in alehouſes drinking till they are drunk, and then ſallying out to do miſchief. It is leaving the true reſt that is in Jeſus Chriſt, and it is no matter how men ſpend their time; if they have not entered into this reſt, they are profaning the

ſabbath if they are in a church; ſix days may work be done, but in the ſeventh, is the ſabbath of reſt holy to the Lord: whoſoever doth any work in the ſabbath day, he ſhall ſurely be put to death; wherefore the children of Iſrael ſhall keep, ſhall obſerve the ſabbath throughout their generations for a perpetual covenant. Not only is the ſabbath a ſign of our reſting in God's love to us in Jeſus Chriſt, but it is a perpetual covenant. The ſabbath cannot be repealed, and therefore the obſervance of it is a perpetual obligation, becauſe it is part of a perpetual covenant. It is a ſign between me and the children of Iſrael for ever. When you and I enter into reſt, and ceaſe from our labors here, we ſhall have a long eternal ſabbath with God, in glory, through Jeſus Chriſt. It is a ſign between me and the children of Iſrael for ever; for in ſix days the Lord made the heavens and the earth, and on the ſeventh day he reſted; he reſted and was refreſhed. Now I would affix this meaning to the ſign, that it is a memorial of God's reſting from his works; and that, when we are enabled to reſt in Jeſus Chriſt by faith, then we enter upon the ſpiritual ſabbath in time, and ſhall enter upon the ſabbath glory in eternity. How does it appear that this was the thing ſignified? There can be nothing to complete the ſubject, but this ſingle enquiry; and, therefore, that I may avoid all reaſoning upon the ſubject, I will read to you the

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moſt beautiful comment of an infallible expoſitor, the apoſtle Paul, upon the fourth commandment, which is in the Fourth of the Hebrews; I will juſt read over that part which belongs to my preſent ſubject, becauſe it is impoſſible to ſay any thing that will make it plainer than he does, namely, that the ſabbath ſignifies ceaſing from outward labour, that we may reſt by faith in the love of God in Jeſus Chriſt, and all that have entered into this reſt, will want no arguments to ſtir them up to be frequent and conſtant in reading, hearing, praying, meditating, and every thing that belongs to ſpiritual comfort on the Lord's day. "Let us, therefore, fear," ſays the apoſtle Paul, "leſt a promiſe being left us of enter-"ing into his reſt; leſt any of you ſhould ſeem "to come ſhort of it: for unto us was the goſ-"pel preached, as well as unto them." There you ſee they had the goſpel under the Old Teſtament diſpenſation, as well as we, (and I do not doubt but every believer underſtood it as well as any man upon earth) unto us was the goſpel preached, as well as unto them; but the word preached did not profit, Why? becauſe they did not mix faith with it. Now it is faith that lays hold of the word; faith faſtens upon the truth of it; faith fixes ſo upon it, and ſo incorporates itſelf with it, as to make it a real ſubſtance; and reſts upon God's faithfulneſs to make it good. Now that is the way that we ſhould

ſhould mix faith with the word. Well, but if they failed for want of faith, and did not enter into reſt, How came you to enter? We who have believed do enter into reſt,---we who have believed. There is all that I have to ſay in that one ſentence. There is a reſt. How do we enter into it? By believing---by believing in the Lord Jeſus Chriſt ſimply, without looking unto any thing elſe. You never enter into reſt without looking unto Jeſus Chriſt as all in all; they that would have their own works to ſtand in ſome ſervice as to their juſtifieation, and their final acceptance; they that look to any thing but Chriſt, they will be caſt upon a turbulent ſea all their days: but a perſon that is enabled to look to Jeſus as the one reſt of his ſoul, and looks at his works, and ſees that he has finiſhed the work of the new creation, as perfectly as he has finiſhed the works of the ſix days ereation, then that man enters into that ſabbath whieh will never end. Well, but ſay you, when did the believers in the Old Teſtament enter into this? We who have believed do enter into reſt, as he ſaid, but I have ſworn in my wrath if they ſhall enter into my reſt, that is proving one thing by another, they did not enter in becauſe of unbelief; therefore, ſays the apoſtle, we enter in by faith, although the works were finiſhed from before the foundation of the world: every thing was finiſhed and complete, and yet there is a

reſt

reſt that they did not attain then; for he ſpeak-eth in a certain place on this wiſe God reſted the ſeventh day from all his works; and he ſays, if they ſhall enter into my reſt. So they did not attain it by any outward act, but only by faith, ſeeing, therefore, it remaineth that ſome muſt enter therein, and they, to whom it was firſt preached, entered not in, becauſe of unbelief; that is the Jews, that periſhed in the wilderneſs. Then he limiteth a certain day, ſaying, in David to day (after ſo long a time), to day, if ye will hear his voice, harden not your hearts; but, by believing, enter into the Lord's reſt. Now this proves that this ſpiritual reſt, which the ſcripture ſpeaks of in the Pſalms, that it was not entering into Canaan, it was not done by any outward thing for three thouſand years; for it was that time from the creation to David; but, it ſays in the eighth verſe, if Joſhua had given them reſt, then would he not afterwards have ſpoken of another day; but David, though a hundred years after, entered into the promiſed land, ſpeaks of a reſt which the Jews had not then found. O how clear is the ſcripture, when a man has got the plain meaning of it, and can take it up in his hand, and can ſay, this book, from the beginning to the end, is written of Chriſt, and all the ſhadows and figures in the Old Teſtament have Chriſt for their ſubſtance; when he can compare ſcripture with ſcripture,

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he ſees as plain as any truth can be made, that Jeſus Chriſt is the one ſun that ſhines upon and enlightens all the whole volume of revelation. There remaineth, therefore, a reſt to the people of God, which they had not in the promiſed land; which they had not even found in David's time. Well, where is this reſt to be found? Why, here it is, "There is a ſabbath, there-"fore," ſays he, Sabbatiſmos, "the keeping of "the ſabbath remaining ſtill for the people of "God, for he that is entered into his reſt, he "alſo hath ceaſed from his own works, as God "did from his." How plain and full is this againſt all Arminianiſm, againſt all mixing with works and grace. How plain is it, that when a man comes to Chriſt and enters into his ſpiritual reſt, he has done with all his own working. He will work, but it will be not that he may be pardoned; not that he may be ſaved; not that he may be juſtified; not that he may be ſanctified; not that he may obtain life; but he works to this purpoſe; in the way of duty; my faith is to be exerciſed, and then I am to reſt in Jeſus, and find ſweet fellowſhip with the Father and the Son, through it all the days of my life: and I muſt ceaſe from my own work as God did from his. "Well," ſays the apoſtle, "now, therefore let us labor to enter into that "reſt, leſt any man fall after the ſame example

"of

" of unbelief." It ſeems to be amazing, but if ever you was an awakened ſinner, and ſeeking reſt, you will find that it is the hardeſt thing in the world to believe in Chriſt; to find peace of conſcience, without any remaining guilt; to find your heart happy, ſatisfied in Chriſt, and that with lips, and life, and time, and talents, you wiſh all your life to ſhew forth his praiſes. You will find it is great labour, and none can help you to do this work but the Almighty God. You will aſk, perhaps, now, what is remaining of the ſign that the ſabbath was? It is a ſign of that ſpiritual reſt into which believers enter, by receiving Chriſt through faith; and they enter into it in their conſciences, and in their heart, and, as far as they believe, they are partakers now of that ſabbath, which remaineth for the people of God. O that the Lord would help me to enter into this reſt. If you will read the Bible upon the plan I have been recommending to you, take it, and ſay, this book treats of Chriſt from the beginning to the end, and it points out a reſt in him which we enter upon now in believing, which is an earneſt and foretaſte of everlaſting reſt. How ſhall I enter into this? The apoſtle meets with that objection. There is no way but by the word, and there is no way but to look up to the Spirit, to accompany the word; the Spirit

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and the word together are the body and the ſoul of this book; for the word of God is quick and powerful, and ſharper than any two edged ſword, piercing even to the dividing aſunder of the ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. There is the concluſion of the whole matter: the word is what the Holy Spirit makes uſe of to bring us into reſt, and when this reſt is preached freely, and ſet before a poor ſinner with all its rich fulneſs, then the Spirit comes and ſatisfieth him that he is as free to take this reſt as any ſinner that ever entered upon it; it is as full for you as ever it was for any one; enter upon it by faith. You only keep yourſelf from reſt by unbelief; enter upon it by faith, and you will find peace in your conſcience; believing in the bleeding Lamb you will find holineſs and happineſs in your heart; looking to Jeſus, and believing in him, you will go on your way rejoicing; looking unto Jeſus, who is bound to keep you, and you will reſt ſatisfied in the love of God, that he loves you from everlaſting to everlaſting. This is the ſabbath. It is reſting in Chriſt—and when you think of the profanation of it, how ſcandalouſly it has been abuſed in this chriſtian land, O how does this preach to you and me, that there are very few that enter into this ſpiritual reſt. A man that has been brought

brought into it by the word and by the Spirit of the living God, he cannot follow his trade of a Sunday if the laws would let him; he has better work to do, and his heart is deeply engaged in it; yea, we will take opportunities in week days; he ſees people can take time for their pleaſures and diverſion; his pleaſure and diverſion is to meet his God. O the ſabbath is his delight: there, ſays he, I meet my Jeſus, and have fellowſhip with him; there I have found the father's love, and reſted in it in my ſoul and heart; there the Holy Spirit has preached to my conſcience and heart. There is a ſabbath infinitely beyond what you now have remaining to the people of God. By and by you ſhall ceaſe from your works, as God did from his, and then you ſhall reſt with him. O this is ſabbath day work; and therefore as one of the fathers ſaid of it, we abſtain from bodily labor on that day, not that we may be ſpiritually idle, but that we may be ſpiritually buſy. To thoſe who do ſix days hard work, really ſpeaking, after the manner of men, it is a ſort of a bleſſing to have a day of reſt; but when we ſee how our buſineſs gets hold of our hearts, and how ſome people, not even on the ſabbath day, can get rid of this; when we ſee how the things about us diſtract us, and hinder us from enjoying this reſt; ſurely, Sirs, you that have entered into it, you muſt look upon it as an infinite

privilege,

privilege, that God has commanded and enjoined you to meet him on this day, and has promiſed, that he that bleſſed it will bleſs it to you; he that ſanctified it will ſanctify it to you; and you can ſay with me, the beſt day of your lives has been the time when you have met God in his ordinances on his own day.

I now come to what I have to offer on the ſubject concerning the chriſtian ſabbath. It is the day that our Bleſſed Saviour finiſhed his work, and entered into this reſt. They that believe in a riſen Saviour, they will enter into his reſt, and when they have entered into it, they will maintain it too, unleſs (which may be the caſe with ſome of the children of God) they may ſit under legal preaching: we have all exceeding ſtrong legal inclinations, and if a man ſits under legal preaching, he will be kept in bondage, he ſeeks for reſt in himſelf inſtead of reſt in Chriſt. Many of the children of God are kept down by their remaining corruptions, and cannot enter into this heavenly ſabbath, and others that want to get into it, will not go the Lord's way; they get in, by a forbidden way, over the wall into the ſheepfold, and want to come into this reſt by being perfect in the fleſh; which being as contrary to all revelation as light is to darkneſs, it is no wonder that that which is only another name for Antinomianiſm, (for perfection in the fleſh, is no other than Antinomianiſm);

mianiſm); it is no wonder they ſhould not enter into reſt, when they get into a fool's paradiſe, and ſay, they have no more ſin in them than Chriſt; that they have nothing but the love of God burning in their hearts; and have had it ſo long---forty years. O what dreadful deluſion is that. Men and brethren, have you ever entered into this chriſtian ſabbath; have you, by believing in Jeſus Chriſt, found peace in your conſcience; have you found your hearts happy; and as God reſts in his love to his people, do you reſt in God's love to you in Chriſt: and I am as certain as I am ſtanding up in this place, that there is not a man or woman upon the face of this earth that exerciſes their trade (ſuppoſing it to be a lawful trade at other times) on a Sunday. They cannot exerciſe their trade on a Sunday, if they are partakers of this ſpiritual reſt, they find ſo much diſturbance, ſo many things to be continually damping their enjoyments of this ſpiritual reſt in Jeſus, that it is the joy of their ſouls when the Lord's day returns, that they have again an opportunity of kindling their hopes afreſh, and drawing out the affections of their hearts in holy love to that Holy Jeſus, who finiſhed the work of the new creation, when he roſe from the dead, and who finiſhed the work of the firſt creation on the ſix days. If you have really entered into this reſt, and are now happy partakers of it;

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you know what I am ſpeaking, perhaps, better than I can tell you, and you know that you have an ugly thing to fight againſt, and there are enemies enough; you need not go to forbidden things, you need not go to profane the ſabbath, you know it is your duty, privilege, and happineſs, to be found in thoſe ways, where God will ſubdue your unbelief, and keep under your corruptions, and by that means, help you to enter into, and enjoy more of this ſpiritual ſabbath.

You remember, perhaps, that there is a ſociety met together here to-day, who have joined in agreeing to ſupport the obſervance of the Lord's day outwardly (it is God's ſpirit only that can help us to keep it inwardly), and the Lord has been pleaſed to proſper them hitherto. I remember, about twenty-five years ago, I began ſuch a thing, and there was ſomething done for a year or two, but then, people grew tired and fell off, and it came to nothing: if you really have entered into reſt, and you would enjoy it; if you would enjoy the bleſſing which you now have, I would call upon you for gratitude to that God, who by believing has brought you into that chriſtian ſabbath of reſt, to lend them ſome of your aſſiſtance; if you have time, lend them that, if it does not ſuit you to lend them your time, lend them ſomething out of your pocket, for they are at great expence, they often

often have very expenſive proſecutions; and the deſign of our collection to day, is to help them in this; that if you cannot help them with your advice, cannot give up your time to them, every one who would wiſh to ſee the Lord's day in this land, reſtored to its primitive glory, and primitive uſe; all that you and I have to do with our money, is to lay a little out for this purpoſe: I am certain, this is God's cauſe, and as ſuch, recommend it to God's people: the Lord enable you to give what you can, and the Lord grant that it may be a tribute of a free-will offering.

When we look round, and ſee the very great profanation of this day, and how it began to ſpread as all infection does, one trade thought it lawful, and then another man thought it lawful, and ſo from one buſineſs it got to others, it was a very hard matter to know where to begin; but ſince I promiſed to recommend this charity to day, many people have come to me, and ſaid, I hope you will recommend ſuch a thing; what ſignifies putting down bakers and butchers, and ſuch ſort of people, when the greateſt wickedneſs in this city, is committed in ale-houſes: then another ſays, why don't you put down ſuch and ſuch things. This is but an infant ſociety, and I am certain of this, that much good has been done. I uſed to go commonly twice or thrice a year, through Fleet-market, and it was exactly the

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ſame on Sunday, as on Saturday, perhaps, not a ſingle ſhop ſhut in the market, and every thing expoſed publicly to ſale. I went through yeſterday ſe'nnight, and there was not a ſingle ſhop open, nor did I ſee a ſingle perſon any where loitering about the market. Surely, ſirs, this is the beginning of a reformation, and certainly there is a ſpirit of reformation gone abroad; and when we ſee the out-pouring of the Spirit of God upon the preached goſpel; when we ſee what multitudes come to hear, and hear of the ſpread that is over the kingdom, of numbers of awakened miniſters, who have great work in their ſeveral pariſhes, all over the land, I cannot help thinking, that God has not yet done with his people, but that he has ſtill mercy in ſtore for us, and all people that have received the bleſſing in their own heart, wiſh ſucceſs to the miniſtry to others; and becauſe magiſtrates and others, regard only outward things, that we may be outwardly reformed, that then God will bleſs us as a nation, and that the judgments that are hanging over us, may be averted; I think the ſtopping of the profanation of it, may have a great bleſſing backwards and forwards; backwards, for I ſuppoſe it ſtands there, that its influence may go to the commandments before, and the commandments after, to thoſe before, namely, believing in God, truſting in him, and ſerving him according to his mind

and will, and keeping holy his bleſſed day. Now the keeping the ſabbath, is the outward means of ſanctifying this day, coming to join the congregation; who knows, but when God is paſſing by, he may meet with you, he will not meet with you at the ale-houſe, he will not meet with you riding out, he will not meet with you profaning the Lord's day; but if you come to hear when Chriſt is paſſing by, who can tell, but God may meet with you. If the Lord's day is kept, there will be a face of decency in outward things, and if the Lord's day be profaned, away with the ſubſtance when the ſhadow is gone. I believe, that the profanation of the Lord's day, has been one great means of outward profaneneſs: people complain exceedingly of their children, how very undutiful they become; why how can it be otherwiſe, when the father and mother go out in a one horſe chaiſe, or a poſt-chaiſe, if they are a little higher in life, and leave their children with their ſervants, to do what they will on the Lord's day: and ſo there are complaints every where how bad ſervants are; you cannot get a ſervant that will laſt with you, but as ſoon as they can better themſelves, (as they call it) away they go to another ſervice, and while they are with you, they are guilty of loitering, and every thing that is deteſtable among ſervants. How can it be otherwiſe, when maſters and

miſtreſſes ſet bad examples: when they go into the country, perhaps they leave their ſervants to themſelves and to their own wicked hearts, and every thing the devil can tempt them to. If your ſervants were on the Lord's day bringing your children to hear, and you made your ſervants hear; if you made them as outwardly decent as you could, bringing them to the foot of the croſs to hear of Jeſus Chriſt, this is the way in which they would be civilized; this is the way in which their hearts would be in ſome meaſure changed. It depends upon God's Spirit to convert them in reality. I look upon all complaints of the decay of morality as taking their riſe from hence, that the Lord's day is ſcandalouſly profaned, and they that ought to ſet the example to do good, are the firſt that ſet the example to profanation. Now when there is a ſociety formed like this, here were ſervants employed in the ſhops, it is their own fault now if they don't go to church, the maſter and miſtreſs were kept at home to attend their buſineſs, the ſhop is ſhut up, and there is an opportunity to attend the worſhip of God. But I have heard it very often ſaid, O if they would put down all ſhops, I ſhould like it, but the people tell me that if I don't ſerve on Sundays, they will not deal with me in the week, there-

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fore if it was made general, I ſhould rejoice in it, for I want an opportunity to meet God in his ſervice on a Sunday. Here then I look upon the obſervance of the Lord's day to look both backwards to the commandments before, and forwards to the precepts of the ſecond table, and believers know, and unbelievers ſhould hear it, that by believing we enter into this ſpiritual ſabbath, and by unbelieving you ſhut yourſelves out of it now, and by unbelieving you ſhut yourſelves out of the eternal ſabbath hereafter.

It is not neceſſary for me to ſay any thing more in recommending the ſubject, therefore I muſt leave it now to God, and to his almighty grace; only let me beg one thing---There may be ſome here, perhaps, that can help us very little either with money or with time, but here is nobody here but can help us with prayer; pray for a bleſſing upon this ſociety, and beg that God may reſtore his ſabbaths to their former uſe. Let me beg of you all that have the ſpirit of prayer, to make this petition, That God will check the profaneneſs and outward profanation of the Lord's day, both for his own glory and the benefit of ſociety; that the growing generation, ſervants and children, and all that belong to us, may be brought up in the fear and nurture of the Lord.

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I have only a word or two of advice to give to the ſociety, and I give it as from the ſame fountain from which I have been ſpeaking all along. My brethren, I intreat you, who are entered into this work, to examine your motives; there is but one true motive, and that is, are you really ſet out reformed yourſelf; an unreformed reformer is a contradiction. Have you entered into this ſpiritual reſt? If you have, I will tell you ſome of the fruits that will attend your being a member---you ſee a man profane the Lord's day, try all you can to ſtop him by ſcripture and argument; don't you go to convict him firſt, that is not ſcriptural, nor will a bleſſing follow it; tell him his fault between you and him; tell him what laws are in force, and if he does not reform, you muſt certainly try what the laws will do---that is your way. And when you are going about thus, and ſtopping any thing on the Lord's day, I would aſk you, ſeriouſly, have you never gone to convict a man in your own ſpirit? But before you begin, look up to God for his grace, that what you are going to do, you might do it with meekneſs and gentleneſs, with a zeal for the glory of God; and I pray you, if you have entered into this reſt, and if you are living in it, take care that you walk very humbly, and the more good you do, you will not be puffed up with pride, and ſay, Here is

is a ſociety that has done what all others have failed in, the Society for the Reformation of Manners was nothing like ours! O, no, if you have entered into reſt, the more you do, the more humble and the more thankful you will be; you will bleſs God that he ſhould make uſe of ſuch poor creatures as you for the noble purpoſe of magnifying his name. Pray do, ſirs, examine with what ſpirit you go to convict people, how you ſet about it, and if you ſucceed, whether God gets the glory or no. O that the Lord may make you eminent yourſelves for every good word and work; and, as you are ſet about this hard work, you muſt expect that people will ſay hard things of you. There is no reformation begun but what is againſt the grain, againſt the ſenſe of the people, and eſpecially when againſt their intereſt; therefore arm yourſelves with the grace and power of God, whatever you go about, whatever you ſuffer (for you will ſuffer), the Lord grant that you may do all you do with humility. I have only to beg of God, that as there is but a very little time left for ſome of you who are in this ſociety, and very, very little time left for ſome of us to keep our ſabbath below. O that God may encreaſe our faith. The Lord grant that we may every day live in keeping the ſabbath, and only reſt unto the Lord in our hearts; ſo that when death comes, we may fall aſleep in the

the Lord, and enter upon that ſabbath which remaineth for the people of God. You will live happy, you will die happy. You will be happy for ever and ever, who by believing this day, have entered into reſt. O that God may bleſs it to your hearts, bleſs it to the ſociety, bleſs it to all that are here preſent, that we may really and truly know what that ſpiritual reſt is, which believers find in the boſom of God's love to his children.

END OF THE SIXTH VOLUME.

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